Registered No. M, 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 3] MONDAY 1—10—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF

PURE HIGH GRADE MYSORE FILATURE RAW SILK IN ALL SIZES.

FACTORIES AT

T. Narasipur, Mysore, Sidlaghatta, Santhemarahalli, Kuderu, Mamballi and Chamarajanagar.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

Awarded Gold Medal at the Mysore Dasara Exhibition 1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,

T. NARSIPUR. (Mysore District).

HAPPY ACCIDENTS OF SCIENCE

Lord Horder in his book *Health and a Day* declares that, whatever may be true of politics and economics, science is not bankrupt. Science has loaded mankind with benefits Dividends, great and increasing, are paid year after year.

Lord Nuffield, who would not be disposed to invest wealth in a bankrupt concern, has estaolished a Ten Million Trust, mainly for the promotion of medical and scientific research. No, science is not bankrupt—even of romance.

In 1929, Professor Alexander Fleming, bacteriologist, was working in his laboratory at St. Mary's Hospital Medical School on certain pus-producing bacteria. One of his plates, necessarily exposed to the air, was contaminated by mould.

Hundreds of such plates have been thrown away. Professor Fleming was wiser. The appearance of the culture was suggestive and he pursued the subject, discovering that the fluid in which the mould had grown was an antiseptic twice as strong as pure carbalic acid—the antiseptic first used by Lister in his operations—and selective in action, causing no injury to the body cells.

He named the substance Penicillin, after the mould, a member of the penicillium species. Professor H. W. Florey and a team of workers at Oxford have succeeded in concentrating the active principle and preparing the sodium, calcium, and barium compounds. Penicillin is helping to cleanse and heal the wounds of war.

Chemists, physicists physiologists, bacteriologists, working in their peaceful laboratories, are waging their own fierce war against disease.

The Germans have had great success with synthetic drugs, prepared with amazing industry, such as Salvarsan for the treatment of syphilis: Atabrine, the new and wonderful cure for malaria: and the sulphanilamiddes, which have greatly reduced maternal mortality and proved extremely effective against infection from war wounds.

Diabetes claims its victims among young and old, poor and rich, obscure and famous. The insulin treatment, from which thousands of sufferers are benefiting daily, may be traced back to a laboratory attendant,

Minkowski and von Mehring were working on the pancreas in relation to digestion. The attendant noticed that the urine of a dog deprived of its pancreas attracted swarms of flies, Overcharged with sugar! Diabetes had been artificially induced and the way was opened for the classical research of Banting and Best on the pancreas and the separation of the sugar-regulator, Insulin.

Two doctors discovered by a coincidence that mumps may cure whooping-cough. You may take your choice: whooping cough or mumps, but not both in conjunction. Giving one disease to drive out another is becoming a common treatment.

A young Scots doctor, Lauder Brunton, discovered by chance the effect of nitrites in expanding the arteries and saw at once its application in the treatment of that cruel disease *angina pectories*. The drug acts like a charm.

The curative use of induced fevers, a new treatment of great value, originated in an uncomfortable feeling experienced by a man attending to high-frequency transmitters in the General Electric Works at Schenectady. Curious, unexpected, that a man's temperature should rise when he touched a switch, the temperature of the air being unaffected!

One of the earliest accidental discovies in physics was made in 1608 by a spectacle-maker of Mindleburg, who looked at a weathercock through two lenses and was surprised to see an enlarged and inverted weathercock The Telescope resulted, seen in use for war purposes. Galileo improve the instrument and revealed new heavenly wonders.

(To be continued)

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Problem of Wealth**	0—2—0
4.	**The Tree of Happiness**	0—1—0
5.	**ಗಾಯತ್ರೀ ರಾಮಾಯಣ**	0—1—0
6.	**Sir Mirza Ismail's Dewanship**	0—2—0
7.	**Small-pox and its treatment in Vedic Times**	0—2—0

PHILOSOPHICAL ASSOCIATION

The inaugural meeting of the Philosophical Association, Maharaja's College, was held on the 27th instant. Dr. T. A. Purushotham, M A , Ph. D., Professor of Philosophy and President, presided. A large gathering of students and interested public had assembled. Mr. G. R. Josyer, M.A , F R E S., was invited to deliver the Inaugural Address.

After invocation, Professor Purushotham welcoming the new Managing Committee of the Philosophical Association hoped that the work of the Association during the year would result in conferring great moral and intellectual benefit on the students. Introducing Mr. G. R. Josyer, he referred to his remarkable freedom from prejudices, capacity to take an impersonal and balanced view of controvercial matters, considerable scholarship, and profound admiration and love for the cultural heritage of this land. Then Mr. Josyer delivered his address on "Philosophy and some Philosophers" published on another page.

The Chairman thanked Mr. Josyer for his learned and instructive address, and pointed out to the audience that his reference in the introductory remarks to Mr. Josyer's openness of outlook and love of truth was borne out by the amount of attention he had devoted in the course of his Address, in spite of his deep love for Indian Philosophy, to the great philosophers of Greece. He then expatiated on the greatness of Indian Philosophy in enabling men to lead better lives. There was then a fine programme of music by Srimathi Nanjangud Nagaratna, which was highly appreciated. Mr. B. Basavalingappa, the Hon. Secretary, proposed a vote of thanks. After presentation of garlands and singing of the National Anthem the function terminated.

FASTEST BUSES

The fastest buses are not those that run on the streets of London. They are in the Arabian desert, and not even war in the Middle East has made any difference to them. They run, according to an official of the London Passenger Transport Board, from Damascus to Bagdad—600 miles. Although the Temperature on this run varies from zero to 145 degrees Fahr., a steady average of 60 miles an hour is maintained.

The buses are mammoth vehicles, and seat 14 passengers. They are built of stainless steel, the joints are welded instead of riveted, so as to be sealed against whirling sand, and the walls are insulated with three inches of kapok (a kind of cotton wool) to maintain an even temperature. Until buses came, camels took a month to make the journey. Now the powerful British Diesels eat up the miles in 15 hours—including stops—while the crew of two guide by compass, not road map!

YOUNG MACARTHUR

When General Douglas MacArthur, whose gallant stand in the Philippines has become epic, was a young officer he was given a stiff oral examination by a hard-boiled Colonel. He was asked what he would do by way of defence. The Colonel explained; "Headquarters has withdrawn your troops for other purposes. Imagine you've just a few hours before the enemy comes over the ridges, and the enemy fleet streams in through the mouth of the harbour. What will you do?"

General MacArthur, then a second-lieutenant, replied: "Well, sir, there are two things I'd do. The first would be to have all the sign-painters paint me a tremendous sign and float it out to the mouth of the harbour. The sign would read, "Beware the Mouth To This Harbour: Entire Harbour Mined." The second thing to do would be to get down on my knees and pray. Then I'd go out and fight like hell!"

The Rationalist.

Monday 1-10-1945.

PHILOSOPHY AND PHILOSOPHERS

Not being one of those fortunate few who have only to stand on a platform, and thoughts form themselves in the mind and words flow out like water from an unscrewed tap, I was rather taken aback by Dr. Purushottam's kind invitation to deliver the inaugural address; and at first tried to wriggle out. Then it struck me that this might be my former karma coming home to roost after 30 years.

It is said in Sanskrit,

ಯಥಾ ಪಶು ಸಹಸ್ರೇಷು ವತ್ಸೋ ವಿಂದತಿ ಮಾತರಂ ।
ತಥಾಪುರಾಕೃತಂ ಕರ್ಮ ಕರ್ತಾರಮನುಗಚ್ಛತಿ ॥

"Yatha pasu sahasreshu vatso vindati mataram ।
Thatha purakritam karma karthara-manugachhati." ॥

meaning, "just as a calf, amidst a thousand cows, finds and reaches its mother, so does karma pursue and overtake its author." I recalled that many years ago, as a Secretary in the Presidency College, Madras, I used to worry the celebrities there, Sir Subramanier, Sir Chandavarkar and Sir Sivaswamier, Annie Besant, Sir John Wallis, Hon, F. H M. Corbett, Justices Seshagiri Iyer and Sadasivier, Swami Sharvananda and Editor Kasturiranga Iyengar, to come and address us. In fact Sir Subramanier, old and feeble, even fell down from the platform on one such occasion.

My punishment seemed to have now come in myself being dragged to speak on so abstract and so supreme a subject as Philosophy: and since I find from experience that there is no escaping from karma, for Hirohito and Roosevelt down to the smallest of us, I gave a hesitant consent to your Secretary.

I felt also thankful that it was the Philosophical Association and not the Politics Association which I had to address: for I had written just recently,

"Politics in our times has become a game of humbug. "Patriotism", Dr. Johnson is said to have said, "is the last refuge of a scoundrel." Gruff and untrue as that statement appears at first sight, the politics of our times seems to present an endless panorama of scoundrelism, red, black, or white, begrimed with blood, or wheedling and unctuous, promising to the ear but denying to the hand. The voice, the power, the action, is the politician's, and the Public, with capital P if you like, in India, England, or U.S.A., has to agree, willingly if possible, under force otherwise; as a New Yorker observed some time ago, "England, you know, that little island the other side of the Statue of Liberty. We have the Statue. They have the Liberty!" Have they, we wonder!"

To expand those sentiments before a gathering of Politics enthusiasts is not a situation that even I would care to face.

Coming to our subject, some of the intellectuals of Greece 2500 years ago called themselves "Sophists" or wise men. Pythagoras to whom that term was addressed, said "I am not so presumptuous as that. You may instead call me "Philosopher," or "lover of wisdom." Then the proper meaning of the word Philosophy would seem to to be 'Lovable Truth.'

The corresponding Sanskrit expression, Vedanta, means the acme of knowledge, or supreme knowledge, or ultimate knowledge.

(Inaugural Address delivered before the Philosophical Association, Maharaja's College, Mysore.)

Its status in the curricula of human studies may be illustrated by the following Upanishadic story :

ಓಂ, ಶ್ವೇತಕೇತುರ್ಹಾರುಣೇಯ ಆಸ । ತಂಹ ಪಿತೋವಾಚ, ಶ್ವೇತಕೇತೋ, ವಸ ಬ್ರಹ್ಮಚರ್ಯಂ ॥ ನವೈಸೋಮ್ಯ ಅಸ್ಮತ್ಕುಲೀನೋ ಅನನೂಚ್ಯ ಬ್ರಹ್ಮಬಂಧುರಿವ ಭವತೀತಿ । ಸಹ ದ್ವಾದಶವರ್ಷಉಪೇತ್ಯ ಚತುರ್ವಿಂಶತಿವರ್ಷಃ ಸರ್ವಾನ್ವೇದಾನಧೀತ್ಯ ಮಹಾಮನಾ ಅನೂಚಾನಮಾನೀ ಸ್ತಬ್ಧವಿಯಾಯ । ತಂಹ ಪಿತೋವಾಚ ಶ್ವೇತಕೇತೋ ಯನ್ನು ಸೋಮ್ಯೇದಂ ಮಹಾಮನಾ ಅನೂಚಾನಮಾನೀ ಸ್ತಬ್ಧೋ ಸ್ಯುತ ತಮಾದೇಶಮಪ್ರಾಕ್ಷ್ಯಃ । ಯೇನಾಶ್ರುತಂ ಶ್ರುತಂ ಭವತ್ಯ ಮತಂ ಮತಮವಿಜ್ಞಾತಂ ವಿಜ್ಞಾತಮಿತಿ । ಕಥಂನು ಭಗವಸ್ಸ ಆದೇಶೊ ಭವತೀತಿ । ಯಥಾಸೋಮ್ಯೇಕೇನಮೃತ್ಪಿಂಡೇನ ಸರ್ವಂ ಮೃಣ್ಮಯಂ ವಿಜ್ಞಾತಂ ಸ್ಯಾದ್ವಾಚಾರಂಭಣಂ ವಿಕಾರೊನಾಮಧೇಯಂ ಮೃತ್ತಿಕೇತ್ಯೇವಸತ್ಯಂ ॥

Om, Swetakethurharuneya asa. Tamha pitovacha, Swetaketo, Vasa Brahmacharyam. Na vai somya asmatkuleeno ananoochya brambabandhuriva bhavateeti. Saha dvadasavarsha upetya chaturvimshati varshah sarvanvedanadheetya mahamana anoochanamanee stabdha eyaya. Tam ha pitovacha Swetaketo, yannu somyedam mahamana anuchanamanee stabdhosyuta tamadeshamaprakshyah, yenashrutam shrutam bhavatyamatam matamavijnatam vijnatamiti. Katham nu Bhagavassa adesho bhavateeti. Yathasomyekenamritpindena sarvam mrinmayam vijnatam syad vacharambhanam vikaronamadheyam mrittiketyeva satyam.

"Swetakethu, son of Aaruni, was told by his father, 'Son Swetakethu, go for training under a preceptor during Brahmacharya; for, child, in our race no one without such training is deemed fit for his Brahminical duties.' So Swethakethu went to a preceptor, and from 12 to 24 acquired all the Vedas, and returned home proud and accomplished and conceited, like a graduate medalist returning to his parental village. His father seeing him asked, "Come Swetakethu, my son, you seem very proud, accomplished, and conceited. Have you acquired that teaching by which the unheard becomes heard, unknown becomes known, and uncertain becomes certain?' 'What is that teaching, Sir' asked the son. Aaruni replied, 'Just as by knowing the facts about one lump of earth you will know the truth about earth in general in its various names and forms, just as by knowing the truth about one gold trinket you know the truth about gold in general in whatever shape or name, so knowing That, you would know the truth about all things.' Swetakethu said "my teacher did not teach me that, Sir, possibly because he did not know it himself. Would you vouchsafe to me that knowledge yourself?' The father then taught him Vedanta or Brahmavidya.

Animals, other than man, are born, are helped to grow, seek their food, pro-create, and when the time comes die. Similarly other studies, mathematics, science, history, may help a man to get a living as a means to food and family life. That levels him with the animals, and the higher faculties of manhood will be dormant. It is Philosophy that would help man to make his life spiritual, instead of carnal.

(To be continued) *Editor.*

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES

CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @3½ % up to Rs. 5000. Rules on application.

FIXED DEPOSITS received at favourable rates which may be had on application.

Dividends declared :

1938	1939	1940	1941	1942	1943	1944
5%	7½%	7½%	10%	10%	10%	10%

Apply to —

THE MANAGING DIRECTOR.

The Mandayam Banking & Insurance Co., Limited,

Chamaraja Road, MYSORE.

FIVE YEARS' REIGN

Mr. Rao Bahadur M. Ramaswamy writes :—

Among the advanced Indian States, Mysore holds an important place in the whole country as a Model in every branch of administration. It was in the year 1940, five years ago that His Highness the present Maharaja, our beloved sovereign, Sir Sri Jayachamarajendra Wadiyer Bahadur G.C.S.I. ascended the Throne, when the world plungled in the Global War. There were difficulties of all sorts for a Ruler. It was when he ascended the throne five years back, that the new Political Reforms were conferred. They were worked for four years with two non-official ministers and with a non-official President for the Legislative Council. And Pradhan Siromany N. Madhava Rau, C.I.E. Amatyasiromany T. Thumboo Chetty, the two eminent statesmen who have served their Rulers and the State most devotedly and for over thirty years were appointed as the Dewan and the Private Secretary by His Highness the Maharaja.

During all these five years the Mysore Administration helped the Great War substantially; and the administration also was most progressive inspite of critical situations on account of war. Not only has care been taken to attend to the needs of the people (such as food and other necessaries of the life) during war, but also His Highness's Government has carefully expanded the industrial, educational and irrigational policy of the State by spending large sums of money. To improve the economic condition of the people in the rural areas, the rural development work, the Health Work and Economic Conference have been organised.

Above all, His Highness the Maharaja has been graciously pleased to appoint three non-official ministers in place of two after the recent elections. This only shows how His Highness the Maharaja is anxious to confer more administrative responsibility on his people.

The Message of His Highness the Maharaja to his subjects when he ascended the throne, "I look upon this ceremony of ascending the Throne of my ancestors as a dedication of myself, my life and all I have to the service of the people of Mysore. But I am fully conscious that no effort of mine can succeed alone. I need your help and your co-operation, your confidence and your love."

His Highness the Maharaja devotes all his time and energy for making his subjects prosperous and happy and he expects his people to co-operate fully in his heavy talk. We, people, to whatever political party we may belong, we should sink our differences and work unitedly for the up-lift of the people in the State. We should try to build our own constitution in the State.

His Highness the Maharaja has been graciously pleased to appoint as his ministers men of great ability and patriotism both official and non-official. It is now our turn to whatever political party we may belong, whether it is small or big, we must not loose time in futile discussions. We must all unite and co-operate with His Highness's Government and work out the administration to make the people happy in the future post-war reconstruction period.

PRINTING *in English, Canarese, Tamil, Telugu, and Sanskrit.*

POSTERS, LETTER-HEADS AND BOOK-WORK.

THE MANAGER,

Charges Moderate.

CORONATION PRESS,

CHAMARAJA ROAD, MYSORE.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

(c) It is to oblige and to enable the Gods on the way of the soul to Vaikunta, to entertain the subtle-bodied soul as a token of justification of their existence. The soul without the subtle body will emit a flood of brilliance comparable to the combined heatless light of twelve crores of Suns and the gods would not be able to face him. Another description—it is but befitting that the Queen Consort should go to the bed-chamber uptairs covering herself with veil. The devas or gods entreat the Lord to remove all their dangers: but soon after their requests are complied with they stand against the Lord Himself. The subtle body acts as a veil and prevents such unworthies to have a veiw of the pure atma. Thus without falling into their vision the subtle-bodied soul will proceed to the doors of Vaikunta where he will remove his veil.

That is to say, he will enter the river Viraja for a bath. (This bath will not only rid him of his subtle body but will also rid him of all *vasanas*. Thereafter by a touch by the hand of *Amanava*, he will obtain the pure-substance body with all the pure-substance organs. Further particulars can be had in "Archaradi".) When the veil is removed he will be face to face with the moon-faced celestial damsels. If these damsels who adorn the Lord come to adorn him, a hundred with garlands in their hand, another hundred with fragant articles, third hundred with cloths, and so on, what will fall into his veiw are their faces.

6. The essence of the soul is knowledge as he is the evolved of God's pleasure. That is to say, the soul's existance lies in the knowledge and the bliss of the Lord. Because of his being the evolved of God's pleasure, it makes him yearn after God like a man scorched with thirst crying ', water, water."

Gospel No. 28: [The Nine-fold Relation between Iswara and the chetana are-) 1. the relation of the protector and the protected; 2. of the Father and the son; 3. of the Appropriator and the approrpiated; 4. of the husband and the wife; 5. of the knower and the knowable; 6. of the proprietor and the property; 7. of the Soul and the body: 8. of the Containor and the contained; and 9. of the Enjoyer and the enjoyed.

[Detailed explanation of these relations is to be found in Sri Pillai Lokacharya's "Nava-vidha-Sambandha" or Nine-Fold Relation—translated.]

Gospel No. 29: The burden of all the Vedantas are the Five Topics—(ಅರ್ಥಪಂಚಕ). Vide the following text.

ಪ್ರಾಹ್ಯಸ್ಯಬ್ರಹ್ಮಣೋರೂಪಂ ಪ್ರಾಪ್ತುಶ್ಚಪ್ರತ್ಯಗಾತ್ಮನಃ ।
ಪ್ರಾಪ್ಯೋಪಾಯಂ ಫಲಂ ಪ್ರಾಪ್ತೇ ಸ್ತಥಾಪ್ರಾಪ್ತಿ ವಿರೋಧಿಚ ॥
ವದಂತಿಸಕಲಾವೇದಾಸ್ಸೇತಿಹಾಸಪುರಾಣಕಾಃ ।
ಮುನಯಶ್ಚಮಹಾತ್ಮಾನೋ ವೇದವೇದಾನ್ತವೇದಿನಃ ॥

The five Topics are—1. the nature of the self or the soul (ಸ್ವಸ್ವರೂಪ); 2. the nature of the Lord (ಪರಸ್ವರೂಪ); 3. the nature of the soul-sought end or goal (ಪುರುಷಾರ್ಥಸ್ವರೂಪ); 4. the nature of salvation's means or the way of reaching the goal (ಉಪಾಯಸ್ವರೂಪ); 3. and the nature of the obstacle that stands in the way of reaching the goal (ವಿರೋಧಿಸ್ವರೂಪ).

These Five Topics are expounded by the Holy Prayer or Tirumantra—ಓಂ ನಮೊ ನಾರಾಯಣಾಯ. The first word ಓಂ Pranava is made up of the three letters ಅ, ಉ, and ಮ. The three letters are also three words as each of the letters bears a meaning.

This Gospel explains how the Holy Prayer expounds the ಅರ್ಥಪಂಚಕ. It begins with setting forth how the Pranava explains the nature of the self, the means and the goal (object of attainment).]

(To be continued)

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		,, 25 per insertion.
Half Page	...	,, 15 ,,
Quarter Page	...	,, 8 ,,

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,
Advocate, **Bangalore City.**

LATEST OPINIONS: -

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

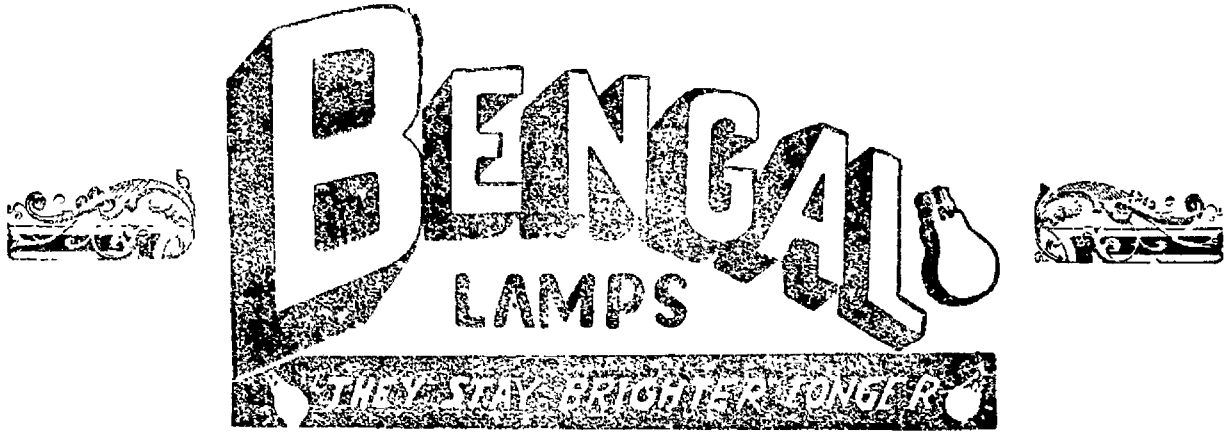
"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State. and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 3-0-0

Copies can be had either from
The Author
Balepet, Bangalore City,

Or

THE CORONATION PRESS
Chamaraja Road, Mysore.



Printed at the Coronation Press, 576, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 4] MONDAY 8—10—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF

PURE HIGH GRADE MYSORE FILATURE RAW SILK IN ALL SIZES.

FACTORIES AT

T. Narasipur, Mysore, Sidlaghatta, Santhemarahalli, Kuderu, Mamballi and Chamarajanagar.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

Awarded Gold Medal at the Mysore Dasara Exhibition 1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,

T. NARSIPUR. (Mysore District).

HAPPY ACCIDENTS OF SCIENCE

(Continued from last issue)

Galvani, the eighteenth-century Italian anatomist, noticed that some dead frogs suspended by a copper hook twitched when their bodies came in contact with the balcony. Had the dead frogs come to life? he asked himself. The galvanic current was born on that day.

Oersted, the Danish professor, discovered induced currents from a chance observation during a lecture experiment in 1819. At the suggestion of Ampere the principle was applied to signalling. The first magneto-electric telegraph was invented by Gauss and Weber in 1833.

Rontgen's discovery of X-rays was due to the fluorescent glow of a substance that happened to be on the table. Sir Oliver Lodge recalled that the Rev. Frederick Smith might have discovered these rays when he observed the fogging of some photographic plates. Annoyed at this disturbance of his experiments, he pushed the plates aside and ignored them. The Rev. Frederick Smith should be a warning to every wayfaring man who is not a fool!

Becquerel's work on radio-activity started when he placed some uranium ore on a sensitive place in a dark room. A spot was left on the plate. The same happened with pitchblende. Carrying a piece of pitchblende in his waistcoat pocket, he suffered from an ulcer. The first of many victims! As he surmised, a new element was at work, afterwords discovered by Madame Curie and christened Radium.

The most reputed of chance discoveries in chemistry was due to the breaking of a thermometer. The mercury, without undergoing any change, produced a surprising chemical reaction. This became the basis of the synthetic indigo industry. Thousands of acres in India have had to change crops owing to that broken thermometer.

The London-born chemist, W. H. Perkin, was working on the constitution of quinine, a baffling problem, when he discovered the first aniline dye, mauve.

Seek and ye shall find —peradventure something else. Salicylic acid, investigated as a germ killer, became an efficient fever-fighter. Wilson, the American chemist, was hoping to obtain calcium by heating a mixture of coke and lime in an electric furnace. The grey mass resulting, allowed to fall into a bucket of water, produced a copious supply of acetylene. We have glimpsed the workings of chance on the practical side of science. In recent years, chance has been exalted on the theoretical side. Victorian determinism, a sheepish conception of the universe, is dead as mutton.

How are atoms of radium selected for disintegration? Not by seniority, nor by lot like shipwrecked mariners on a raft, says Ssr James Jeans in *Physics add Philosophy*. In the substratum below space and time, he suggests, there may be springs of events, including our own mental activities.

Dr. Irving Langmuir discussed the question of determinism in his presidential address to the American Association for the Advancement of Science last December.

Given sufficient khowledge, it was believed that all natural phenomena could be predicted with certainty. Einstein's relativity theory and Planck's quantum theory, followed by the uncertainty principle, developed by Bohr and Heisenberg, have brought about a revolution in physical thought.

According to the uncertainty principle, now thoroughly established, it is impossible to measure accurately both the velocity and the position of any single elementary particle. The bevaviour of a sidgle atom can now be investigated. This is unpredictable, but in the bulk the laws of probability are followed.

Dr. Langmuir's thesis, expounded with interesting illustrations, is that the unpredictable accident to a single atom may have shattering results.

He extends this principle to human affairs: "The coming victory of the United Nations will prove that the survival of the nation may be prevented by the aggressive spirit, by a desire to conquer and enslave the world, or by intolerence, ruthlessness, and cruelty."

If this conclusion results from scientific reasoning, we may proclaim with renewed assurance that science is not bankrupt. Those who battle for the true, the just, will not refuse to "grasp the skirts of happy chance."

H. H. THE POPE'S EVENINGS

His Holiness the Pope dines between 8-30 and 9 o'clock, and usually goes back to work in his library until midnight or even later. Often he allows himself the luxury of an hour or two of music. It is really a passion with him, and, above all, he prefers the operas of Wagner. These he hears on a gramophone, for he has no radio and never listens to one except to hear important speeches by men like President Roosevelt or Prime Minister Churchill, Hitler or Mussolini.

The Pontiff is alone in his study when he listens to Wagner. He has almost all the works which have been recorded, and his faithful servant patiently plays record after record.

WINDOWS OPEN

"I was brought up to sleep with the window open, and had about a cold a month through the winter. Since I married, my bedroom window is shut in cold weather, and I only get about two colds a year. Of course, when a number of people sleep in one room, the windows must be kept open. If this is not done, anyone suffering from a great variety of diseases, including diptheria and cerebro-spinal meningitis, will give it to the others. But, except in over-crowded sleeping quarters or in hot weather, I do not believe in open windows at night."

Prof. J. B. S. Haldane.

NURSE'S DILEMMA

The young lady, wanting to live a useful life, went to a hospital with the purpose of becoming a nurse. On her first night in a ward she received numerous repuests for glasses of water, which she duly carried round and placed on the bedside tables. Later, with the whole ward a-snore, she decided to tiptoe round in the dark with a tray and collect the empties. One by one she picked up the glasses,trayed them and carried them back. There in the glaring light of the wash-up room she discovered that every glass contained a set of dentures and no identification of the bedside table from which each camel

THIS ENGLISH

A Scotswoman was aiding some refugee Poles when one of them thanked her and added: "God bless you and pickle you" She was puzzled, as well as most embarrased, until she discovered that what the Pole meant to say was: "God bless and preserve you"

WHAT ABOUT MYSORE?

"I have another £30 000,000, to find. Where shall I look for it?" So said Sir John Simon in his Budjet speech, during his pre-war Chancellorship.

Where did he look? He looked at the Income Tax payers and added an intolerable sixpence to the Income Tax. And he looked at the tea-drinkers and motorists for the balance.

Where should he have looked? He should have looked behind him at the huge Bureaucracy and the several Government Departments that are wholly unnecessary.

He could have found £60,000,000 without a penny of increse in taxes if he had looked behind him, says a writer. What about Mysore?

FIRST TIMBER CONTRACT

In the April number of "Chips," the house magazine of Austins of East Ham, there was a photograph of a Babilonian tablet of baked clay. On it was written an order for 11,787 fir trees, to be used for the building of ships.

This order was given, possibly to a salesman, in the year 2221 B.C. That was 4,165 years ago.

The order is made out to Gudea's Timberyard. It is signed by Sue-a-Babbara, who seems to have been the clerk or secretary of the Shipyard. The writing is still distinct, after the lapse of forty-one centuries

The Rationalist.

Monday 8-10-1945.

PHILOSOPHY AND PHILOSOPHERS

II

In order to fulfil his purpose in life, every man must know the meaning of life, what this world is, why he has come into it, what he should do in it, why he should die, and what becomes of him after death. These are questions which are not very easy to answer. Questions which only one in a thousand can attempt to understand, and only one in a myriad can attempt to solve. What our body and hands and feet and face mean, what our anger and love and hatred mean, what our death and youth and age mean, why we get children, or why we walk erect, why the stars shine, why the clouds rain, why the trees flourish, the mountains stand, and the seas roll, are things which we must know, and the knowledge of which must guide our conduct, if we wish to deserve the name of sentient, intelligent beings. We have to know whether the world is like a Taj Mahal, designed and built and maintained with scrupulous care and marvellous intelligence, by an all-paramount, supreme Ordainer, or a mere heap of rubbish, unexplained and unexplored, unwarranted and uncared for. If we obtain a satisfactory explanation of these things, we shall know how to conduct ourselves in this world, whether we should be good or bad, or whether it makes no difference whether we are good or bad, whether there is a God, and whether we should adore Him, or ignore Him. This knowledge is more vital to our existence than any other branch of scholastic education, Algebra, Trignometry, Electric Technology, or manufacture of the Atom Bomb. It is the knowledge which will become part of our soul, and aid that soul in its transactions in this life, and in its transitions through after lives.

This knowledge, as already stated, is not easy to gain. Buddha had to give up an Empire and steal away to the forest, and there spend years of hard thought before he could arrive at a solution. Viswamitra and Vasishtha and others had to wrestle with it for unknown years, they had not merely to grow grey, their bodies had almost decomposed before they attained that knowledge.

The man who imparts this knowledge is therefore reckoned from ancient times as a spiritual benefactor, and deemed worthy of worship and reverence beyond all our other earthly associates.

If you will allow me I would like to present before you brief pictures of just a few of them. First Thales, considered the father of European Philosophy. 2500 years ago, this, what we would call, a primitive man, made discoveries in Geometry, took the height of the pyramids by their shadow, found the diameter of the Sun, and calculated eclipses. He held Water as the beginning of things. All things were nourished by water. Heat proceeded from water. When condensed it became earth. And it was pregnant with vital energy and capable of infinite changes. He gave his fellow-men that famous maxim, "Know Thyself."

The next thinker, Anaximenes deduced that, not water, but Air was universal. Fire, water, earth, proceeded from it by rarefaction or condensation. All things are resolved into it. All are nourished by it. So he held Air as the Beginning of things.

Diogenes of Apollonia held that Air or the soul of things was not only a Force but also intelligence.

Pythagoras is the great and modest man who said he was not a 'Sophist', or Wise man, but a lover of wisdom, or "philosopher." He is said to have discovered the 47th proposition of Euclid. He held that Numbers are the biginning of things and their cause. He gave the doctrine of the Transmigration of Souls. The talkative among his students had to keep silent before him for 5 years. Even the reticent among them had to keep silent for 2 years.

Gentlemen, some of us may solve cross-word puzzles and get a few thousand rupees. How many of us, with all our modern advantages, can discover Euclid's 47th. proposition? How humble and shame-faced we must feel before these names?

Xenophanes taught, "There is one God, greatest among Gods and men, neither in shape nor in thought like weak mortals." Unlike Pythagoras he held that Truth was for all men, and so to all men he presented it.

Democritus, called the Laughing Philosopher because he continually laughed at the follies and vanity of mankind, taught that all things are composed of atoms, which are uncaused and exist from all eternity, and that by the motion of the atoms the world was produced.

Then we come to the immortal and world-renowned Socrates, husband of Xantippe. He often likened himself to his mother who did not bring forth children herself but assisted women in their labour. He believed that in each man lay the germs of wisdom. His part was to assist in the birth-labour of thought, and to bring forth from them the dim ideas struggling in their minds.

Living in the midst of death-sentences as we do to-day we may take a lesson from the philosophical tranquillity of this man. When one of his friends angrily exclaimed, after his conviction, "The tyrants have sentenced thee to death," he calmly remarked, "And nature them." When one of his disciples sobbed, "It grieveth me, my Socretes, to have you die so unjustly," he answered smilingly, "And what, my much loved Apollodorus, wouldst thou rather that they had condemned me justly?"

He taught that "as we know our soul by its operation, so we know the Deity by His works. Learn, therefore, not to despise those things which you cannot see. Judge the greatness of the power by the effects produced, and reverence the Deity." He declared of God, "There is a Being whose eye pierces throughout all Nature, whose ear is open to every sorrow, pervading all places, extending through all time, and whose bounty and care know no other bounds than those fixed by His own creation."

(Continued on page 7)

ಮೈಸೂರು ಸಿಟಿ ಇಂಪ್ರೂವೆಮೆಂಟ್ ಟ್ರಸ್ಟ್ ಬೋರ್ಡ್, ಮೈಸೂರು.

ಹರಾಜು ನೋಟೀಸು.

ಇದರಿಂದ ಸಮಸ್ತ ಜನಗಳಿಗೂ ತಿಳಿಯಪಡಿಸುವುದೇನೆಂದರೆ:—

ಮೈಸೂರು ಸಿಟಿ ಇಂಪ್ರೂವ್‌ಮೆಂಟ್ ಟ್ರಸ್ಟ್‌ಬೋರ್ಡಿಗೆ ಸೇರಿದ ಕೆಲವು ಅತ್ಯುತ್ತಮವಾದ ಬಂಗ್ಲಾ ಸೈಟುಗಳನ್ನು ತಾ. 12-9-45ನೇ ಹರಾಜು ಇಸ್ತಿಹಾರ್ ನಾನೆಯ ಪರತ್ತು ಪ್ರಕಾರ ತಾ. 20-10-45 ರಿಂದ ತಾ. 23-10-45ರ ವರೆಗೆ ಸೈಟುಗಳ ಬಳಿ ಬಹಿರಂಗವಾಗಿ ಹರಾಜು ಮಾಡಲಾಗುತ್ತೆ.

ವಿವರಗಳನ್ನು ಆಫೀಸಿನಲ್ಲಿ ತಿಳಿಯಬಹುದು.

(Sd.) ಆರ್. ರಾಮಚಂದ್ರರಾವ್ ಭಾಂಭೋರೆ,
ಛೇರ್ಮನ್.

"POLITICS PHILOSOPHY & PHANTASY"

G. R. JOSYER,

M.A. HONS., F.R.E.S.
MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.,
HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
FELLOW, MYSORE UNIVERSITY, 1929–39,
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA,
EDITOR "RATIONALIST."

BOOK I. POLITICS:

1 Mysore and The Government of India. 2. Rejoinder to criticisms on the above. 3. The Story of the Subsidy. 4. The Cauvery Agreement. 5. Letter to The Secretary of State for India 6 Native States in the Coming India. 7. The Indian States' Committee. 8. Indian States' Subjects' Conference. 9 H. H. Sri Krishnaraja Wadiyar IV, Silver Jubilee. 10. Mysore's Trade Balance. 11. The Gold Mines and Trade Balance. 12. Commerce in Mysore State. 13 Mysore Administration. The work before the new Dewan. 14. Dasara, the Royal Festival of India 15. Maharani Lakshammanni. 16. Japan's Rise and Mysore. 17. The Use of History to an Administrator. 18. Two Ideals, Peace and war. 19. Land Mortgage Banking and State Aid. 20 Village Panchayats and Nation Building. 21. Mysore for Mysoreans 22. Are you Brahmins? 23. The Brahmins at last. 24 The Blue Book Journal and Seemless Measures. 25. The Mysore University. 26. Official Changes. 27. Mysore Women and Vernacular Education.

BOOK II. PHILOSOPHY:

28. Some Systems of Hindu Philosophy, a Caustic Survey. 29. Ramanuja, the Apostle of Devotionism 30. The Vanity of Earthly Power. 31. Spiritual Regeneration and world Reconstruction 32 Veerashaivism, its Antiquity and greatness. 33. The Science of Astronomy, or Jyotisha, an entrancing Study. 34. Ramanuja and Shankara. 35. Hindu Lady Savants. 36 Sravanabelgola, Sacred place of the Jains

BOOK III. PHANTASY:

37. Flowers. 38. The Woman of 1950. 39. Confessions of a Delila. 40. Mysore, a description. 41. My Tour from Home to College. 42. The Deserted Cat. 43. An Apology for failure. 44. Public Spirit. 45. Human age. 46. What is Greatness I. 47. A Journalist. 48. The Power of the Press 49. What is greatness II. 50. Meanness. 51. Revenge. 52. Youth, Some Fallacies and some Precepts. 53. A Pilgrim's Progress. 54. Fine Arts. 55. Some Life Sketches and Pen Pictures 1 Mahatma Gandhi. 2. Rai Bahadur A. Narasimhaiyengar. 3 V. N. Narasimhaiyengar 4. M. Venkatakrishnayya. 5. Sirdar M. Kantaraj Urs. 6. Sir Mirza M. Ismail. 7. Sir C. Y. Chintamani. 8. P. Raghavendra Rao. 9. K. S. Chendrasekhara Iyer 10. Mir Humza Hussain. 11. M. A. Narayana Iyengar. 12. R. A. Srinivasa Iyengar. 13. The Problem of Wealth.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net.

CORONATION PRESS,
CHAMARAJA ROAD. **MYSORE.**

(*Continued from page 5*)

Socrates despised books, because they could not be questioned. So His great disciple Plato wrote in the form of dialogues. Plato taught that the Soul is immortal. Unlike the present-day Governments Plato held in his 'Republic' that the State's first care was to instil in the minds of citizens just notions of the Deity. He taught that all men should "adoringly worship and gladly obey God."

Plato called his pupil, Aristotle, "the Mind of his School." It is to him that Philip of Macedon, father of Alexander, wrote, "Be informed that I have a son. I am very thankful to the Gods, not so much far his birth, as that he was born in the same age with you; for if you take charge of his education he will become worthy of both of us, and of the kingdom which he will inherit."

He is said to have written 400 treatises, of which 48 are now extant. His mental outlook may be judged by his remark, "Plato is my friend, Socrates is my friend, but truth is more my friend."

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES

CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @3½% up to Rs. 6000. Rules on application.

FIXED DEPOSITS received at favourable rates which may be had on application.

Dividends declared:

1938	1939	1940	1941	1942	1943	1944
5%	7½%	7½%	10%	10%	10%	10%

Apply to—

THE MANAGING DIRECTOR,
The Mandayam Banking & Insurance Co., Limited,
Chamaraja Road, MYSORE.

Another famous name of the times is of Diogenes, known as the Cynic. He, as a youth, went to Antisthenes at Athens, who did not want him and struck him with his stick. Diogenes said "Strike me, Antisthenes, but never shall you find a stick sufficiently hard to remove me from your presence whilst there is anything to be learned from your conversation and acquaintance." I suppose that happens even today though not with regard to teachers, at least with regard to admissions to Colleges.

Once Plato gave a lavish entertainment to his friends. Diogenes entered unbidden, and stamping on the rich carpets, said "Thus I trample on the pride of Plato"; whereupon Plato replied with a smile, "With greater pride, O Diogenes!"

He reproached his contemporaries with lack of manhood. He said he had never seen men. At Sparta he had seen children; at Athens women! He once went in the daytime with a lighted lamp. Asked what he was seeking, he replied, "A Man." If any of us wanted to do like that today in Mysore, perhaps we would want two lamps!

(*To be continued*) *Editor.*

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		„ 25 per insertion.
Half Page	...	„ 15 „
Quarter Page	...	„ 8 „

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law..

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. .. It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 8-0-0

Copies can be had either from
The Author
Balepet, Bangalore City.

Or

THE CORONATION PRESS
Chamaraja Road, Mysore.

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M. 4559

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 5] MONDAY 15—10—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF

PURE HIGH GRADE MYSORE FILATURE RAW SILK IN ALL SIZES.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

FACTORIES AT

T. Narasipur, Mysore, Sidlaghatta, Santhemarahalli, Kuderu, Mamballi and Chamarajanagar.

Awarded Gold Medal at the Mysore Dasara Exhibition 1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,

T. NARSIPUR. (Mysore District).

WHAT THEY DO TO GET SLEEP

DR MALCOLM SARGENT

I take a slow deep breath until my lungs are full, then draw in yet a little more, let it all out slowly, and force out a little more.

I have never had to do this more than eight times before falling asleep.

DR. C. E M. JOAD

I use myself to the last ounce of my capacity when awake, and am consequently tired out to the point of instant sleep when I go to bed

If I did find sleep difficult, I should (1) take sleeping tablets, and/or (2) think about my past love affairs The first quieten the body; the second are in retrospect so dull that they quieten the mind.

FIELD MARSHAL LORD MILNE

Read an interesting book.

AIR CHIEF MARSHAL SIR HUGH DOWDING

I try to count up to a thousand I never succeed because I get so bored that I find it impossible to, keep awake.

COMMANDER CAMPBELL

I recall passages in literature that have impressed and try to remember as much as I can in an effort to recapture the thrills of first acquaintance.

HEADMASTER OF HARROW

I don't have any difficulty in getting to sleep. I can sleep straight away at a couple of minutes' notice. Hard work is probably my answer.

JACK HOBBS

I concentrate my thoughts on travelling through an endless black tunnel, and soon drop off.

DR. HAROLD DEARDEN

I remind myself that Edison and Napoleon found 3-4 hours' sleep sufficient and that both were reasonably efficient on this ration.

STUART HIBBERD

I try to remember this "Hiawatha" skit:

"When he killed the Mudjokivis
Of the skin he made him mittens,
Made them with the fur-side inside,
Made them with the skin-side outside.
He, to get the warm-side inside,
Put the inside skin-side outside.
He, to get the cold-side outside
Put the warm-side fur-side inside.
That's why he put the fur-side inside.
Why he put the skin-side outside,
Why he turned them inside outside."

SYBIL THORNDIKE

Think of each of my children separately and say a prayer for them and their families. Then I think of lots of other beloveds and friends. After that, I say over poems.

If not asleep by this time, I say the Pompilia from Browning's "The Ring and the Book." It has never failed me yet!

NORA SWINBURNE

A lavender satchet under the pillow is wonderful.

PRINTING *in English, Canarese, Tamil, Telugu, and Sanskrit.*

POSTERS, LETTER-HEADS AND BOOK-WORK.

THE MANAGER,

CORONATION PRESS.

CHAMARAJA ROAD, MYSORE

Charges Moderate.

THE DEWAN'S ADDRESS

Addressing the Dasara Session of the Representative Assembly on the 10th inst. Dewan Pradhanasiromani N. Madhava Rao, C. I. E., surveyed the progress of the State during the past year. He recounted the War-effort of the State and the distinctions achieved by the Mysore Battalion. About 5000 Mysoreans are to be demobilised from the Indian Army, and organisations are being set up in order to find them employment.

The Post-war planning of the State has been engaging attention, and a number of Committees have been formed to suggest the methods of execution as well as the means of financing them. In Agriculture it is proposed to construct irrigation works at a cost of Rs. 2 crores and restore 2500 tanks with Rs. 50 lakhs, so as to irrigate some 90000 acres. 105 new veterinary dispensaries are to be opened along with several breeding stations. Sericulture is to be improved at a cost of about Rs. 32 lakhs. Forest areas are to be increased and Cinchona plantations to be started.

Funds are to be provided to the Industrial concerns for increasing output. Some 60 new Rural Industries centres are to be opened. Electric development is to involve an outlay of Rs. 5 crores. The opening of 600 miles of new roads, and cement concreting of 150 miles is to cost Rs. 2.5 crores. 2500 Primary and 100 Middle Schools are to be started and Adult Literacy Campaign to be pursued. More Intermediate Colleges and an Agricultural College are to be opened.

Extensive Anti-malarial measures are to be undertaken at a cost of Rs. 50 lakhs.

In order to meet the outlay required for all these schemes, the State has built up funds amounting to Rs. 12 crores, and has surplus assets of Rs. 8 crores. Further amounts required may be easily obtained by floating loans.

The Food Supply of the State has involved an outlay of Rs 6 crores, and on the whole the stock position is good for the coming few months.

The accounts of last year show an increased income of Rs. 62 lakhs, the total being Rs. 10 crores 10 lakhs and the expenditure Rs, 9 crores 18 lakhs. Land revenue yielded Rs. 135 lakhs, Excise Rs. 174 lakhs, Income Tax yielded Rs. 96 lakhs and Super Tax 77 lakhs, Electricity Rs. 55 lakhs, Railways Rs. 69 lakhs, and sale of captured elephants 60000. The last sounds like the Spanish and Dutch pirates capturing Egyptians and selling them into slavery in Alabama and Kentuky. But the much vaunted Abolition of Slavery Act of 1833 does not cover elephants. So they are legal material to be captured and sold into slavery.

The 9 District Boards had an income of Rs. 23 lakhs, the Bangalore Municipality Rs. 30, Mysore Municipality Rs. 13 lakhs, and 12264 Village Panchayats an average income of Rs. 150 each.

Thus has Mysore careered through the last War year, with, it may easily be claimed, flying colours.

ಮೈಸೂರು ಸಿಟಿ ಇಂಪ್ರೂವೆಮೆಂಟ್ ಟ್ರಸ್ಟ್ ಬೋರ್ಡ್, ಮೈಸೂರು.

ಹರಾಜು ನೋಟೀಸು.

ಇದರಿಂದ ಸಮಸ್ತ ಜನಗಳಿಗೂ ತಿಳಿಯಪಡಿಸುವುದೇನೆಂದರೆ :—

ಮೈಸೂರು ಸಿಟಿ ಇಂಪ್ರೂವ್‌ಮೆಂಟ್ ಟ್ರಸ್ಟ್‌ಬೋರ್ಡಿಗೆ ಸೇರಿದ ಕೆಲವು ಅತ್ಯುತ್ತಮವಾದ ಬಂಗ್ಲಾ ಸೈಟುಗಳನ್ನು ತಾ. 12-9-45ನೇ ಹರಾಜು ಇಸ್ತಿಹಾರ್ ನಾಮೆಯ ಪರತ್ತು ಪ್ರಕಾರ ತಾ. 20-10-45 ರಿಂದ ತಾ. 23-10-45ರ ವರೆಗೆ ಸೈಟುಗಳ ಬಳಿ ಬಹಿರಂಗವಾಗಿ ಹರಾಜು ಮಾಡಲಾಗುತ್ತೆ.

ವಿವರಗಳನ್ನು ಆಫೀಸಿನಲ್ಲಿ ತಿಳಿಯಬಹುದು.

(Sd.) ಆರ್. ರಾಮಚಂದ್ರರಾವ್ ಭಾಂಭೋರೆ,
ಛೇರ್ಮನ್.

The Rationalist.

Monday 15-10-1945.

PHILOSOPHY AND PHILOSOPHERS

III

Alexander, on a visit to Corinth, surprised that Diogenes was not among his crowd of visitors, went to see him with his retinue. He found him sitting in a tub basking in the sun. "I am Alexander the Great", he said. "I am Diogenes the Cynic" was the reply. Alexander then asked him if there was anything he could do for him. "Yes, stand aside from me and the sun." Surprised at such indifference to princely favour, Alexander exclaimed, "Were I not Alexander, I would be Diogenes!"

As a contrast to Diogenes we may mention Epicurus. He held that happiness should be our aim in life. "But happiness is not the enjoyment of the moment, but of the whole life. No life can be happy but a virtuous life. The pleasures of the body are but momentary, those of the soul are lasting."

This shows that to associate his name with gross sensuous pleasures, as is done now-a-days, hardly does justice to him.

I may refer to three other remarkable names of Grecian thinkers, Seneca the aristocrat, Epictetus the slave, and Marcus Aurelius the Emperor.

Among Seneca's thoughts are the following, "God is near you, is with you, is within you; a sacred spirit dwells within us, the observer of all our evil and good. What advantage is it that anything is hidden from man? Nothing is closed to God."

Epictetus declared, "All things have proceeded from God, and at the end of a world-period all things will return to God, and be absorbed by Him, or blent with the original essence, from which they will be evolved in the same form as before. Man's chief end is to sing hymns and bless the Deity, and tell of His benefits."

Says our own Sage Narada, "ತ್ರಿಸತ್ಯಸ್ಯಭಕ್ತಿರೇವ ಗರೀಯಸೀ। ಭಕ್ತಿರೇವಗರೀಯಸೀ॥ ಭಕ್ತಿಶಾಸ್ತ್ರಾಣಿ ಮನನೀಯಾನಿ। ತದ್ವರ್ಧಕಕರ್ಮಾಣಿ ಕರಣೀಯಾನಿ॥ ನಾಸ್ತಿತೇಷು ಜಾತಿವಿದ್ಯಾರೂಪಕುಲಧನಕ್ರಿಯಾದಿಭೇದಃ॥ ಸರ್ವದಾಸರ್ವಭಾವೇನ ನಿಶ್ಚಿಂತೈರ್ಭಗವಾನೇವ ಭಜನೀಯಃ॥" At all times Devotion alone is the greatest. The literature dealing with it is to be studied and digested; the actions promoting it are to be engaged in. Among the devoted there is no difference of caste, learning, colour, family, wealth, or profession. Always and in all manners, with tranquil heart God alone is to be worshipped," and so on.

Emperor Marcus Aurelius's moral eminence may be judged by his confession that from his father he learned to work hard and avoid listening to slander; from Diognetus to practise self denial; from Apollonius steadiness of purpose and endurance of misfortune; from Sextus tolerance of the ignorant; from Severus, a disposition to do good; from Alexander, not to excuse the neglect of ordinary duties by alleging urgent occupations." Gentlemen, do we of today, learn anything from anybody?

These illustrious Grecians are honoured as the Founders of European Philosophy. They lived from 2200 to 2500 years ago. Great as they are, ancient as they are, you must realise that our own philosophers are ten times more ancient, and a hundred times more numerous than them.

In insight, in sweep, in range, in vision, in keenness of perception, clarity of thought, and cogency of exposition, the philosophers of India are far and away superior to any

Grecian. Vyasa and Valmeki were not merely poets like Homer, but poets, moralists, and philosophers. Yagnyavalkya, Patanjali, Kapila, Gowtama, Jaimini and Kanada are intellectual giants whose works are perfect gems of conception and expression, like the Taj Mahal or Jakanachary Temples. The Vedas, the Upanishads, the Sutras, and Puranas are an Allauddin Cave of philosophical truths, that for any educated Indian, especially any Hindu, to be ignorant of them and ignore them, is unworthy and degrading. If Musalmans and Christians delved into them they would be less prone to be wrapped up in the conceit of their own superiority.

The Vedas have been made understandable to us by that prince of scholars, Sayana. The Upanishads, the Brahmasutras, and Bhagavad Geeta have been unsealed and laid open for us by that intellectual Alexander, Sankara,—whose mental conquests were even superior to Alexander's geographical conquests, who like Alexander built an immortal name before he was 32, and like Alexander died at 32,—by that Shankara, and his posthumous rivals for the bridal garland of the Muse of Philosophy, Ramanuja and Madhwa, all the three, great scholars, acute thinkers, brilliant exponents, and invincible dialecticians.

Those who know Sanskrit,—it is not so dead and stiff as some people seek to make out,—may read them in the original, and admire their language and thoughts, as an expert jeweller admires the colour, cut, and gleam of a perfect gem. The English-knowing may read them in translations by loving scholars, European and Indian, Max Muller, Deussen, Wilson, Manmath Nath Dutt and others, and benefit. Others will find translations in the Vernaculars. These will show us what a heritage our distinguished predecessors have left us, and what a rich patrimony each one of us has to be thankful for.

Gentlemen, I am afraid I have bored you, and thank you for the patient hearing you have given me.

G. R. J.

THE TRUTH

The appointment of the War Secretary, Sir C. Trivedi, as Governor of Orissa, has attracted attention as a great event. We may mention a few facts which may help readers to take it in its proper perspective.

The salary of the post is only Rs. 66,000 per year, or Rs. 5500 a month, the same as that of a Viceregal Councillor. Four Governors, those of Assam, Frontier, Sind, and Orissa get only that salary. C. P. gets Rs. 6000 a month. Punjab and Behar get Rs. 100,000 a year, or Rs. 8333 a month. The Commander-in-Chief also gets only that amount. The Governors of Madras, Bombay, Bengal and U.P. get Rs. 10,000 a month. The Viceroy gets Rs. 20900 a month. The Secretary of State however gets only £5000, or about Rs. 5500 a month. Being less income-tax, it would in fact amount to two-thirds or half that amount, a salary which even we,—we don't mean the *Rationalist*, but the Mysore Government,—can easily afford.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		,, 25 per insertion.
Half Page	...	,, 15 ,,
Quarter Page	...	,, 8 ,,

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

"POLITICS PHILOSOPHY & PHANTASY"

G. R. JOSYER,

M A HONS. F R.E.S
MEMBER, ROYAL SOCIETY OF LITERATURE, GT BRN,
HON MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE,
FELLOW, MYSORE UNIVERSITY 1929-39,
EDITOR, YAJURVEDA II VOLS, & RIGVEDA PADA,
EDITOR "RATIONALIST,

BOOK I. POLITICS:

1. Mysore and The Government of India. 2. Rejoinder to criticisms on the above. 3. The Story of the Subsidy. 4. The Cauvery Agreement. 5. Letter to The Secretary of State for India 6 Native States in the Coming India. 7. The Indian States' Committee. 8. Indian States' Subjects' Conference. 9 H H. Sri Krishnaraja Wadiyar IV, Silver Jubilee. 10. Mysore's Trade Balance. 11. The Gold Mines and Trade Balance. 12. Commerce in Mysore State. 13 Mysore Administration. The work before the new Dewan. 14. Dasara, the Royal Festival of India. 15. Maharani Lakshammanni. 16. Japan's Rise and Mysore. 17. The Use of History to an Administrator. 18. Two Ideals, Peace and war. 19. Land Mortgage Banking and State Aid. 20 Village Panchayats and Nation Building. 21. Mysore for Mysoreans 22. Are you Brahmins? 23. The Brahmins at last. 24. The Blue Book Journal and Seemless Measures. 25. The Mysore University. 26. Official Changes. 27. Mysore Women and Vernacular Education.

BOOK II. PHILOSOPHY:

28. Some Systems of Hindu Philosophy, a Caustic Survey. 29. Ramanuja, the Apostle of Devotionism. 30. The Vanity of Earthly Power. 31. Spiritual Regeneration and world Reconstruction. 32. Veerashaivism, its Antiquity and greatness. 33. The Science of Astronomy, or Jyotisha, an entrancing Study. 34. Ramanuja and Shankara. 35. Hindu Lady Savants. 36. Sravanabelgola, Sacred place of the Jains

BOOK III. PHANTASY:

37. Flowers. 38 The Woman of 1950. 39. Confessions of a Delila. 40. Mysore, a description. 41. My Tour from Home to College. 42. The Deserted Cat. 43. An Apology for failure. 44. Public Spirit. 45. Human age. 46. What is Greatness I. 47. A Journalist. 48. The Power of the Press. 49. What is greatness II. 50. Meanness. 51. Revenge. 52. Youth, Some Fallacies and some Precepts. 53. A Pilgrim's Progress. 54. Fine Arts. 55. Some Life Sketches and Pen Pictures. 1. Mahatma Gandhi. 2. Rai Bahadur A. Narasimhaiyengar. 3 V N. Narasimha yengar 4. M Venkatakrishnayya. 5. Sirdar M. Kantaraj Urs. 6. Sir Mirza M. Ismail. 7. Sir C. V. Chintamani. 8. P. Raghavendra Rao. 9. K. S. Chendrasekhara Iyer. 10. Mir Humza Hussain. 11. M. A. Narayana Iyengar. 12. R. A. Srinivasa Iyengar. 13. The Problem of Wealth.

"Looking at one page I thought it must be aman of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net.

CORONATION PRESS,
CHAMARAJA ROAD, **MYSORE.**

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

In Pranava, the supta-chaturthi (ಮ-ಆಯ-ಉ) tells ಶೇಷತ್ವ (disposability for His purpose; all souls exist for His purpase); the letter ಅ tells the correlative to ಶೇಷತ್ವ, namely, Bhagavan (ಅ ಇತಿ ಬ್ರಹ್ಮ; ಅ ಇತಿ ಭಗವತೋ ನಾರಾಯಣಸ್ಯ ಪ್ರಥಮಾಭಿಧಾನಮ್). The letter ಮ tells the substantive [chetana) that possesses the attribute of *seshatva* or dependence; and the emphasis ಉ tells the ಅನನ್ಯಾರ್ಹತ್ವ or ಶೇಷತ್ವ, that is to say, the disposability of the soul vests solely and exclusively in the Lord for His purposes as He pleases and not in others. Thus is told the nature of the self or the soul. (The chetana is solely and exclusively ಶೇಷ to Bhagavan alone).

Again, the letter ಅ (ಜವರಕ್ಷಣೆ) tells the protector (He who bestows every bliss and heals every ill); the letter ಮ tells the protected (chetana); the latent dative (ಆಯ) tells the relation required by being the Protector and the protected (namely, ಸ್ವಸ್ವಾಮಿ ಸಂಬಂಧ—the Proprietor and the property): and the empnasis ಉ tells that Bhagavan *alone* is the Protector and chetana is the protected alone, (The Proprietor alone is to look after the protection of His property and hence He is the means). Thus is told the nature of the means (namely, Bhagavan alone is the means).

Further, the letter ಅ tells the object that has to be attained: (that is, the goal—"ಅಕಾರಾರ್ಥೋ ವಿಷ್ಣುರ್ಜಗದುದಯ ರಕ್ಷಾಪ್ರಳಯಕೃತ್, the First Cause); the letter ಮ tells the attainor, (the chetana); the latent dative tells the fruit of attainment, namely, consecrated service: and the emphasis ಉ tells the mode of the consecrated service (namely, it should be benefit of the innate egoism and mineness—ಪ್ರೀತಿಕಾರಿತಪರಾರ್ಥಕೈಂಕರ್ಯ). Thus the goal is told (namely, eternal consecrated service at the feet of the Lord at His pleasure in a place from which there is no return to bodily embodiment).

(Now, taking Tirumantra as a whole, the first word) Pranava tells the nature of the self or the soul; the word 'Narayana' tells the nature of the Lord (—the entire category of non-intelligents and the mass of souls are all the body of the Lord and He is their prop); the latent dative tells the nature of Purushartha or soul-sought end (consecrated service); ನಮಃ tells the nature of the obstacle (—it is the presumption that "I am for myself" and "this is mine"); ನಮಃ tells the nature of the means: (it shows the negation 'not for me'; God is the owner and the soul is His chattel). Thus the Tirumantra expounds the five Topics—ಅರ್ಥ ಪಂಚಕ—which are the burden of all the Vedantas

Gospel No. 80: (In the first word Pranava of Tirumantra, by the latent dative ಆಯ,) why is the attribute of dependence (ಶೇಷತ್ವ) of the soul stated earlier than the non-gross (or lumincus of itself, ajada) and beatific (or co-essential with delight) substance (soul) in which ಶೇಷತ್ವ inheres? (As a rule it is the substance or Dharmi that should be stated before attribute or Dharma which qualifies it).

The reverse order is adopted for the following reasons:—

1. To emphasise or impress that Dependence. ಶೇಷತ್ವ is the more prominent or striking essence-pointing attribute of the soul than intelligence and bliss.

2. To avoid the contingency that the soul in its quest after Truth may remain content with the enjoyment of the pure atma, which prevents the soul from proceeding further in its quest of the service of the Supreme Soul. The human soul will otherwise consider the enjoyment of the pure atma as the highest goal of life and remain content with it. It will thereby forget to realise that the ultimate end of life is servitude to God.

(To be continued)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Problem of Wealth	0—2—0
4.	The Tree of Happiness	0—1—0
5.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
6.	Sir Mirza Ismail's Dewanship	0—2—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2 ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 8-0-0

Copies can be had either from
The Author
Balepet, Bangalore City,

Or

THE CORONATION PRESS
Chamaraja Road, Mysore.

Printed at the Coronation Press, 676, Chamaraja Road Mysore, and Published by G. R. JOSYER.

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 6] MONDAY 22—10—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF

PURE HIGH GRADE MYSORE FILATURE RAW SILK IN ALL SIZES.

FACTORIES AT

T. Narasipur, Mysore, Sidlaghatta, Santhemarahalli, Kuderu, Mamballi and Chamarajanagar.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

Awarded Gold Medal at the Mysore Dasara Exhibition 1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,

T. NARSIPUR. (Mysore District).

MYSORE CITY WATER SUPPLY

From an esteemed correspondent.

There is some amount of complaint about the inadequacy of drinking water supply in Mysore City This is not a recent occurrence. As the public are aware, this complaint has been in existence for the last fifteen years and more and it is not that the Municipality or the responsible officials are unaware of it or that they have not moved now and then in the matter, in order to improve the supply

Some years ago there used to be some controversy between the Municipal council and the water-supply authorities about the quantity consumed by the Palace and public gardens on the one hand and by the general public of the city on the other The contention of the former was that a larger quantity of water was being consumed by the Palace and the Government Gardens than was warranted by their quota of maintenance charges, and that arrangements should be made for augmenting the supply to the public especially because other source of supply to the public such as wells, ponds and tanks were mercilessly put out of existence in the interest of public health. The authorities on the other hand averred that it was not so, but that there was more and more uses and also misuse of water by the public in consequence of the continued growth of the city and of its population

They subsequently satisfied themselves of their correctness by measuring the quantity consumed by the Palace and Government by metering, but as this was no consolation to the public the department advanced certain items of improvement to be immediately carried out to the water-supply system in order to remove the complaint These were (1) The installation of an additional pumping plant at the pumping station, (2) Duplicating the main for a certain length, (3) An additional settling tank at the filter-bed, (4) Three more units of filters, (5) Two extra pumping units at the filters, (6) Removing lengths of smaller calibre pipes in certain areas and relaying bigger pipes. Of these, items 5 and 6 seem to have been carried out some 5 or 6 years ago, additional pumping units have been supplied to the filters, bigger sized pipes have been inserted along the Viceroy Road and in Mandimohalla. Balancing tanks are constructed in certain places The 8" rising main to the High level reservoir seems to have been replaced by a 14 inch pipe line. These must have improved the supply to certain areas.

It is ascertained that the present capacity of the pumping units at the Belagola main station is somewhare about four million gallons per day. Taking the present population of Mysore at two lakhs, the supply must work out to 20 gallons per head per day, which should be quite ample as compared with figures in other towns of the population and area of Mysore City. As a matter of fact, in some cities, it is working out at less than 10 gallons per head, the supply being available all the 24 hours, and this, it may be said, is mainly due to metering all house connections. In Bangalore City, it is probably 16 to 17 gallons, and in Cantonment it is still less, If the population is increasing, the extra quantity has to be pumped on the basis of the per-head consumption only, as ascertained by metering

The reason why it cannot work up to a lower figure than now at Mysore, is mainly due to a large number of unmetered connections which are subject to the levy of flat rates, not depending on actual consumption. The house-holder, having to pay the flat rate, whatever quantity of water he consumes, can have no inducement to minimise consumption unless it touches his pocket to a degree, and thus the idea that a large quantity of water may not be necessary for his house-hold or that an amount of it may be actually wasted does not occur to him at all. Anyway, the condition in

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		„ 25 per insertion.
Half Page	...	„ 15 „
Quarter Page	...	„ 8 „

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

Mysore bears scrutiny if only to bring it into line with other cities of equal importance. It seems advisable to control the present use of water by installing meters in all house connections and observe how far it is possible to evenly distribute the present supply from the quantity thus conserved. This, of course, raises a hornet's nest at the outset, but it is bound to subside after a time when the advantages of a free minimum supply on the general water tax and of the continuous flow in the taps all the 24 hours are realised.

It is possible, that as a result of metering, the consumption and, with it, the overall quantity to be pumped up, may be reduced and the present pumping units may be found more than sufficient for everyday purpose. It is therefore better to await the result before any addition to the main pumping unit is taken up. The available sets may be found capable of meeting any extra demand during Dasara and some such occasion. This will also determine the question of a stand-bye plant, whether at all it will be necessary immediately.

The capacity of the present settling tanks do not seem to be enough for the quantity to be dealt with. Moreover, it was stated that much of the contents of these tanks was not available for use and therefore lying idle. It may therefore be necessary to remodel them and build them anew. But this work may perhaps wait till the result of metering is ascertained.

Additional units to the filters are perhaps more urgently required than others on considerations of public health. It was stated some time ago, that owing to limited filtering capacity, filtered water was being mixed with unfiltered water to meet the abnormal demands during festivities, thus nullifying the very object of filtration. This is a risky procedure which it is desirable to avoid by having the additional filters betimes.

From observations of conditions of many towns, it will be seen that there can be no finality in respect of water supply to growing towns like Mysore. Old pipes have to be replaced, additions to the system will be required now and again, and the local body and executives in charge of water supply must keep a continuous watch on the water supply requirements and meet them as promptly as possible to minimise complaints of paucity of supply. Other sources of supply are cut out in the interests of public health and it behoves the authorities to otherwise make available enough of water equally in the interest of public health, to enable the citizens to keep themselves and their wearings in a healthy and tidy condition.

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES

CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @3½ % up to Rs. 5000. Rules on application.

FIXED DEPOSITS received at favourable rates which may be had on application.

Dividends declared:

1938	1939	1940	1941	1942	1943	1944
5%	7½%	7½%	10%	10%	10%	10%

Apply to:—

THE MANAGING DIRECTOR,

The Mandayam Banking & Insurance Co., Limited,

Chamaraja Road, MYSORE.

"SARVA VRANA VINASHINI"

Sovereign herbal Ointment for all sorts of ulcers, wounds, boils etc., however obstinate.

½ Tin Rs. 1—4—0 Sample 0—2—0

Postage extra.

Pandit, **P. H. Chandrabhan Singh,**
Cheluvamba Agrahar,
MYSORE.

The Rationalist.

Monday 22-10-1945.

GOVERNORSHIPS

Referring to the excitement about the appointment of Sir Trivedi as Governor of Orissa, we gave a few figures last week to show that it was only a third class Governorship and not a thing to jump about. A few more facts and observations in that connection may not be uninteresting.

Orissa, Sind, Frontier, and Assam carry only Rs. 60000 a year, that is, the present pay of the Viceregal Councillorship Obviously therefore neither Sir Firoze Noon nor Sir Mudaliar, nor Sir Zafarulla Khan, whose names were first mentioned as possible nominees, would have thought it a promotion financially, while from the point of status it was a doubtful and risky venture as found in the case of Lord Sinha.

Lord Sinha's at least was a first class Governorship, that of Bengal. But things were made too hot for him and he had to chuck it.

The appointment of an outlandish man like Mr. Casey, and his sticking to the post through a threatened invasion and through famine, and possibly the desire of the Labour Ministry to throw a sop to the clamorous crocodile, naturally suggested the idea of an Indian holding Governorship. And in order to minimise the possible risk, one of the minor ones has been offered. Being only a Secretary on Rs. 4000 or so, it would certainly be a promotion to Sir Trivedi. If he justifies the choice, he or another may be given one of the bigger ones, Punjab, Bombay, U.P. or Bengal.

We pointed out that the Governorship of Punjab carries Rs. 100000, while the four bigger Presidencies carry Rs. 120000, and the Viceroy himself gets Rs. 2,50,800.

The British Premier gets about Rs. 130000, the American President about Rs. 2,60,000, the Japanese Premier about Rs. 10,000 a year, and the German Chancellor about Rs. 2400 a month; rather modest salaries, judging even from Mysore's standards.

Some of the other provisions made for the Governors are also worth noting. Bombay, Madras and Bengal, with a salary of Rs. 120,000, are given another Rs. 150,000 per year for Band and Body-Guard, as also some Rs. 35000 for Medical Aid.

Band and Body-Guard one can understand, but Rs. 35000 for Medical aid would lead one to imagine that Governors are chronic invalids requiring special medical aid, and that their salary of Rs. 10000 is insufficient to keep them healthy. It is absurd on the face of it.

Nor is this all. While there is a separate army command in the major Presidencies, and the Governor is provided with a Body-Guard costing more than his own salary, there is also a Military Secretary and establishment eating up another Rs. 1,20,000. What work the Military Secretary is to do that the Private Secretary cannot do, and why the State should provide Rs. 1,20,000 is not clear.

Further, in the major Presidencies there is a provision of about Rs. 20,000 for Renewal of furniture and Rs. 25000 for maintenance of furniture. No wonder that Lazarus and Curzon and other European furniture dealers mint money.

We thought that it was only in the middle and lower class English families that husband and wife threw furniture at each other and broke them. In the aristocratic classes from which the Governors mostly hail, furniture is said to be treasured. Known as Queen Anne and Chippendale, and Mahogony they are passed on from century to century.

Then what happens to the furniture in the Government houses of India to require Rs. 45000 every year? At this rate the furniture in many of them must be worth millions of rupees! Is that accounted for?

With a salary of Rs. 120000 the major Governors are given Tour Expenses of about Rs. 120000. On this analogy is not every State officer entitled to make as much T. A. as his salary?

Nor is this all. They are given what is called a "Sumptuary Allowance" of about Rs. 25000, and about Rs. 100,000 for miscellaneous expenses such as maintenance of cars.

The only provisions left out seem to be something for Dress, and pin-money for the ladies of married Governors!

Anglo- Indian or English Journals will no doubt claim that all this is in order to keep the Governors above temptation.

A just claim. Nevertheless Lord Clive was surprised that he made only Rs. 3 millions by corruption, and not more. *Editor.*

PARTY TO MINISTERS

Mr. K Sitarama Rao, Proprietor of Modern Cafe, Mysore, was At Home to the Ministers to Government and President of the Council on the 14th last in the grounds of "Dasaprakash", Mysore. The Ministers, Council President, Chief Justice, Secretaries to Government, and some of the elite of the City were present. After lunch and refreshments Mr. Sitarama Rao explained his ideals of business, and invited the Revenue Minister, Mr. O. Pulla Reddy, M.A, I.C.S, to name the three blocks of the building Ganga Block, Gopalakrishna Block, and Ramakrishna Block in memory of his mother, his guru, and his deceased younger brother. Mr. Pulla Reddy in a brief speech complimented Mr. Sitarama Rao on his business ideals, and on his conception of the higher values of life as indicated in his desire to perpetuate the memories of his mother, his guru, and young brother, and named the three blocks. He wished Mr. Sitarama Rso long years of service to the public with benefit to himself.

PARTY TO DEWAN

On the 14th last. in order to meet Pradhana Siromani. N. Madhava Rao, C.I.E., Mr. P. R. Ramaiya, President, Mysore State Journalists' Conference, was At Home at the Chamundeswari Bhavan, Mysore. Prominent among those who attended the function were Ministers, O. Pulla Reddy, M. A Srinivasan, O.S. N. Shariff, Dewan Bahadur P. Venkatramana Rao, T. Ramaiya, V. Vedavyasachar, T. Venkatramaiya, Messrs. H. B. Gundappa Gowda, Rajasevaprasakta A. Subrahmanya Iyer, H. Rangachar, Rajasevasakta M. Rama Rao, Dr. M. V. Gopalaswamy, C. Narasimha Murthy, G. Krishnaswamy, Rao Bahadur M. Ramaswamy, C. Narasimhiya, A. S. Mallappa, T. S. Rajagopala-Iyengar, N. Srinivasa Murthy, T. Narayana, Agaram Rangiah, N. S. Venkoba Rao, K. Shama Iyer, H. Srikantiah, A. Nanjund Rao, and R. Gopalakrishna Rao. After refreshments and conversation, Mr. Ramaiya thanked the Dewan and Ministers and other guests for graciously responding to his invitation. The Chief Guest thanked Mr. Ramaiya for the pleasant function and for giving him an opportunity of meeting the members of the Standing Committee of Mysore State Journalists' Conference. After garlanding and distribution of flowers the function terminated.

ಮೈಸೂರು ಸಿಟಿ ಇಂಪ್ರೂವೆಂಟ್ ಟ್ರಸ್ಟ್ ಬೋರ್ಡ್, ಮೈಸೂರು.

ಹರಾಜು ನೋಟೀಸು.

ಇದರಿಂದ ಸಮಸ್ತ ಜನಗಳಿಗೂ ತಿಳಿಯಪಡಿಸುವುದೇನೆಂದರೆ:—

ಮೈಸೂರು ಸಿಟಿ ಇಂಪ್ರೂವ್‌ಮೆಂಟ್ ಟ್ರಸ್ಟ್‌ಬೋರ್ಡಿಗೆ ಸೇರಿದ ಕೆಲವು ಅತ್ಯುತ್ತಮವಾದ ಬಂಗ್ಲಾ ಸೈಟುಗಳನ್ನು ತಾ. 12-9-45ನೇ ಹರಾಜು ಇಸ್ತಿಹಾರ್ ನಾನುಯ ಪರತ್ತು ಪ್ರಕಾರ ತಾ. 20-10-45 ರಿಂದ ತಾ. 23-10-45ರ ವರೆಗೆ ಸೈಟುಗಳ ಬಳಿ ಬಹಿರಂಗವಾಗಿ ಹರಾಜು ಮಾಡಲಾಗುತ್ತೆ.

ವಿವರಗಳನ್ನು ಆಫೀಸಿನಲ್ಲಿ ತಿಳಿಯಬಹುದು.

(Sd.) ಆರ್. ರಾಮಚಂದ್ರರಾವ್ ಭಾಂಭೋರೆ,
ಛೇರ್ಮನ್.

"POLITICS PHILOSOPHY & PHANTASY"

G. R. JOSYER,

M A. HONS., F.R.E.S.
MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.,
HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE,
FELLOW, MYSORE UNIVERSITY, 1929-39,
EDITOR, YAJURVEDA II VOLS, & RIGVEDA PADA,
EDITOR "RATIONALIST".

BOOK I. POLITICS:

1. Mysore and The Government of India. 2. Rejoinder to criticisms on the above. 3. The Story of the Subsidy. 4. The Cauvery Agreement. 5. Letter to The Secretary of State for India 6 Native States in the Coming India. 7. The Indian States' Committee. 8. Indian States' Subjects' Conference. 9. H. H. Sri Krishnaraja Wadiyar IV, Silver Jubilee. 10. Mysore's Trade Balance. 11. The Gold Mines and Trade Balance. 12. Commerce in Mysore State 13 Mysore Administration: The work before the new Dewan. 14. Dasara, the Royal Festival of India 15 Maharani Lakshammanni. 16. Japan's Rise and Mysore. 17. The Use of History to an Administrator. 18. Two Ideals, Peace and war. 19. Land Mortgage Banking and State Aid. 20 Village Panchayats and Nation Building. 21. Mysore for Mysoreans 22. Are you Brahmins? 23. The Brahmins at last. 24. The Blue Book Journal and Seemless Measures. 25. The Mysore University. 26. Official Changes. 27. Mysore Women and Vernacular Education.

BOOK II. PHILOSOPHY:

28. Some Systems of Hindu Philosophy, a Caustic Survey. 29. Ramanuja, the Apostle of Devotionism. 30. The Vanity of Earthly Power. 31. Spiritual Regeneration and world Reconstruction 32. Veerashaivism, its Antiquity and greatness. 33. The Science of Astronomy, or Jyotisha, an entrancing Study. 34. Ramanuja and Shankara. 35. Hindu Lady Savants. 36. Sravanabelgola, Sacred place of the Jains

BOOK III. PHANTASY:

37. Flowers. 38. The Woman of 1950. 39. Confessions of a Delila. 40. Mysore, a description. 41. My Tour from Home to College. 42. The Deserted Cat. 43. An Apology for failure. 44. Public Spirit. 45. Human age. 46. What is Greatness I. 47. A Journalist. 48. The Power of the Press. 49. What is greatness II. 50. Meanness. 51. Revenge. 52. Youth, Some Fallacies and some Precepts. 53. A Pilgrim's Progress. 54. Fine Arts. 55. Some Life Sketches and Pen Pictures; 1. Mahatma Gandhi. 2. Rai Bahadur A. Narasimhaiyengar. 3 V. N. Narasimhaiyengar. 4. M. Venkatakrishnayya. 5. Sirdar M. Kantaraj Urs. 6. Sir Mirza M. Ismail. 7. Sir C. Y. Chintamani. 8. P. Raghavendra Rao. 9. K. S. Chendrasekhara Iyer. 10, Mir Humza Hussain. 11. M. A. Narayana Iyengar. 12. R. A. Srinivasa Iyengar. 13. The Problem of Wealth.

"Looking at one page I thought it must be aman of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net.

CORONATION PRESS,
CHAMARAJA ROAD. **MYSORE.**

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(*Contd. from last issue*)

3 When some people are seen caught in fire and burning without stopping to know who they are, one would try to extinguish the fire. In a like manner, when the fire-proof soul is being burnt from beginningless time by self-independence (ಸ್ವಸ್ವಾತಂತ್ರ್ಯ), it is to quell this fire that the attribute of dependence of the soul is explained at the outset. (To blot out or efface the false impression that is burning in the mind of the individual soul that he has "freedom", that Dependence is emphasised without referring to the soul's distinguishing qualities of Intelligence and Bliss).

4. *Seshatva* is the most attractive or striking characteristic of the soul. It is the sweet smell of the flowers that attracts us and gives prominence to it. Likewise is the attribute of Dependence to the soul. It is the essence of the soul.

Gospel No. 31: ಪಿಳ್ಳೈತಿರುನರೈಯೂರರೈಯರ್ would say that Tirumantra is the bridal necklace (ಮಂಗಲ ಸೂತ್ರ), which Emberuman (God) has tied round the neck of this atma.

Gospel No. 32: The bridal necklace (ತಾಲಿಕ್ಕಯಿರು), which multiplies *samsara* (cycle of births and deaths), consists of sixteen threads twisted into one and folded into two. The bridal necklace (ಮಂಗಲ ಸೂತ್ರ), which makes grow the service to God, consits of eight threads twisted into one and folded into three One fold is about the knowledge of the essence of self. Another is about the helplessness in self-protection. The third is about our intense desire to so conduct ourselves as to serve the pleasure of God which is the resultant of the knowledge of self-essence and helplessness in self-protection.

[*Note*: 1. ತಿರುನರೈಯೂರರೈಯರ್.—He is one of the seventy-four Simhasanadhipatis (Preceptors nominated by Sri Ramanuja). It is said, that he with his family went to Thottium Tirunayanapuram, a place near Srirangam, to worship the Bhagavan therein. At that time, it so happened that some wicked people set fire to the Temple. He and his son embraced His Transcendent Image to prevent the effect of fire. In this attempt he lost his life. Such was his love (Bhakti) in the Divine Manifestation.

2. The sixteen-thread bridal necklace appears to be what is or was in vogue locally. As Bacon has said—a man who has married, has given himself as hostage to his wife and children; in many cases marriage makes a man to increase his cycle of birth and death. In marked contrast, this thread is designated ತಾಲಿಕ್ಕಯಿರು (pendant thread) signifying inferiority, as compared with the name given to Tirumantra, namely, ಮಂಗಲಸೂತ್ರ, or holy and blissful bridal necklace. This is quite in agreement with the action produced by each, which is mentioned in the Gospel itself.

3. Tirumantra or the Holy Prayer consists of eight letters which constitute three syllables or words—ಓಂ ನಮೋ ನಾರಾಯಣಾಯ; ಓಂ is called ಪ್ರಣವ in as much as jivatmas are reminded that they exist soly for God's use; ಪ್ರಾಣಾನ್ ಸರ್ವಾನ್ ಪರಮಾತ್ಮ ನಿಪ್ರಣಾಮಯತಿತಸ್ಮಾದುಚ್ಯತೇ "ಪ್ರಣವಃ" ಇತಿ; ಪ್ರಾಣಾನ್-ಜೀವಾನ್, ಪ್ರಣಾಮಯತಿ-ಶೇಷತ್ವಂ ಜ್ಞಾಪಯತಿ.

(*To be continued*)

For Sale

TYPE-WRITER

SEMI-PORTABLE,

Century No. 10,

AMERICAN MANUFACTURE,

SPARINGLY USED

AND IN SOUND CONDITION

Apply to—

Box No. 85,

"THE RATIONALIST,"

Chamaraja Road,

MYSORE.

"HINDU LAW IN MYSORE."

by M. N. SRINIVASAN, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS.

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 8-0-0

Copies can be had either from
The Author
Balepet, Bangalore City.

Or

THE CORONATION PRESS
Chamaraja Road, Mysore.

BENGAL LAMPS
THEY STAY BRIGHTER LONGER

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M. 4559

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 7] MONDAY 29—10—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF

PURE HIGH GRADE MYSORE FILATURE RAW SILK IN ALL SIZES.

FACTORIES AT

T. Narasipur, Mysore, Sidlaghatta, Santhemarahalli, Kuderu, Mamballi and Chamarajanagar.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

Awarded Gold Medal at the Mysore Dasara Exhibition 1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,

T. NARSIPUR. (Mysore District).

JUSTICE SPEAKS

Presiding over the Kalidasa Day celebrations under the auspices of the Sanskrit Academy Mylapore, last week Mr Justice P V Rajamannar stressed the need for study of Sanskrit for a correct understanding and development of Indian culture

After prayer and distribution of prizes in the oratorical and recitation contests conducted by the Academy, the Chairman emphasised the imperative necessity of a study of Sanskrit language and Sanskrit literature for a correct understanding of Indian culture and more than that for a proper development of Indian culture. He really deplored the unfortunate tendency which had sprung up in recent years to decry Sanskrit literature and Sanskrit language. If he would be allowed to use strong language, he would say that hatred of Sanskrit language or its literature was a sign of decadence, and cultural decadence at that. *Annadwesha* (non-relishing of food) showed a degenerate bodily state. Following that simile, he would say that Sanskrit dwesha (hatred of Sanskrit) would show a degenerate cultural state. None of them, Mr. Rajamannar said, could be certain whether they were Aryans or Dravidians In his opinion that was not what really mattered. What really mattered and every one of them could be certain about was that they were all Indians and he would be a rash man who could deny that almost the entirety of ancient Indian culture was imbedded in Sanskrit.

Speaking comparatively as a student not even as a scholar, Mr Rajamannar said that he found that in spite of very serious attempts in recent years by research scholars, they had not yet come into possession of all that was worth knowing of Indian thought and culture enshrined in the Sanskrit language. There were vast fields still unexplored and deep mines still to be worked. In his opinion the study of Sanskrit should be made compulsory for any one seeking a Degree in Arts. He knew several might disagree with him, but he could not help it. Patients disagreed with doctors! He said that because the Degree in Arts they were now given seemed inappropriate. They knew no art at all, yet got the degree in Arts; so that he wished to say that when evolving a system of national Education they should make the study of Sanskrit compulsory. They might probably hear it said that Sanskrit was a dead language in that it was not spoken by people. But so was the position of Greek and Latin and it would be a matter almost for horror if they suggested that a person in the West could be spoken of as culturally interested or as one who could obtain a Degree in Arts without a knowledge of either Greek or Latin.

Secondly, Mr. Rajamannar said that he desired to lodge his protest against a particular kind of cheap criticism—sometimes miscalled "comparative criticism"—by those who took pride in calling Kalidasa the Shakespeare of India. He had great respect for Shakespeare but he did not think the comparison did credit either to that poet or to Kalidasa. There was the attempt on the part of several young men now to apply doctrines, theories and ideas of western literature and try to evaluate Kalidasa according to those standards. He had, for instance heard a person calling himself a "literary" man remark that Kalidasa was incapable of writing a play like Hamlet or King Lear. Such a remark led them nowhere. The retort could be made that neither could Shakespeare have written a *Sakuntala*.

Democracy might be all right in Politics, Mr. Rajamannar said, although he for one was not really convinced of that also; but so far as Art and Culture went he felt that there was real need for what he might call an Aristocracy. Aesthetical appreciation for the ancient Hindu had always been not a mere chance or something got according to the whims and fancies of a particular person but a product of intensive study and training. It was, therefore, idle to indulge in criticism of any literary work without completely understanding the fundamentals of the aesthetic theory relating to it. The main theme of Kalidasa's plays was love. No reader of Kalidasa could deny that the poet knew what sensual physical love meant and its beauties. But one found throughout the poet's works the great idea running, namely, "the undesirability of a merely sensual love or as they might call it, 'lust,' for such love really tended to conflict with dharma and was therefore bound to be disastrous."

It may seem presumptuous to congratulate a High Court Judge on his speech, but we would like to congratulate Mr. Justice P. V. Rajamannar on his speech.

OVER 40

Any firm is making a bad mistake if it refuses to employ a man because he is over 40.

A man over 40 is not like a used car. All machines wear out, but some men do not. They mature. They become more valuable, not less, at 40.

Henry Ford knows this. It is said that of the last 700 men taken on at his Detroit works, more than 200 were over 50.

One of his engineers it 78. One of his stockroom workers is 81. And one of his inspectors is 84

Every firm should remember this fact—some men Don't wear out.

GUINEA'S WORTH

An optician in the Midlands writes this little story of his start on the way to success:—

"In 1918," he says, "Mr. Casson lectured to an audience of 20 salesmen. He charged a fee of 20 guineas. I was one of these salesmen.

"After the lecture the big boss said to us—'Well, boys, I hope that every one of you got a guinea's worth.'

"There was one sentence in that lecture that stuck in my mind—'A man is not worth what he earns, but only what he Saves.'

"At once I started to save. I now own my own house. I have a well-established optical practice and have started a profitable branch. I have recently had to move to larger premises. Yes, I think I did get a guinea's worth."

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	**Sir Mirza Ismail's Dewanship**	0—2—0
8.	**Small-pox and its treatment in Vedic Times**	0—2—0

SCIENCE AND PROFIT

James Bradley, who discovered the aberration of light and the "nodding" of the earth's axis, was appointed Astronomer Royal in 1742, in succession to the famous Halley.

One day Queen Wilhelmina visited the observatory at Greenwich where Bradley conducted his work. She graciouly chatted with the astronomer for an hour and, noticing the frayed condition of his clothing, she tactfully inquired as to the adequacy of his income.

Bradley informed her of the size of the honorarium paid to the Astronomer Royal—a hundred pounds a year.

"But surely," the Queen exclaimed, "that is scarcely sufficient? I shall do my best immediately to see that the royal astronomer is better rewarded."

"Your Majesty," Bradley replied; "I beg you not to do that."

"But why?" the Queen asked in perplexity.

"Because, your Majesty, if you should make the position of royal astronomer at Greenwich profitable, I am afraid no scientist will ever get the position."

What a commentory on our own Indian institutes!

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		„ 25 per insertion.
Half Page	...	„ 15 „
Quarter Page	...	„ 8 „

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

The Rationalist.

Monday 29-10-1945.

THE MYSORE DASARA EXHIBITION

Under the official direction of the Minister of Agriculture, and active guidance of Mrs Thumboo Chetty (Senior), the Dasara Exhibition, equally with the Palace ceremonial functions, kept the City festive during the Dasara Season.

With a Committee of 21, and 8 Sub-Committees with 72 members, the Exhibition provided much instruction and entertainment to some 3 lakhs of persons of all ages, local and foreign.

Innumerable articles of apparel, adornment and utility were exhibited, so that men wished that they had a thousand feet in order to wear all the fine shoes, and women wished that they had a thousand arms to wear all the nice bangles and a dozen bodies to support all the attractive saris, and test the various makes of cosmetics. Much entertainment was provided by the folk dances, Fancy Dress Competitions, Theatrical programmes, and camel and elephant rides.

The Exhibition daily attracted phenomenal crowds, phenomenal to the extent of being irksome, a problem for which the authorities have to find a solution from next year.

The Exhibition was rounded off with a ceremonial Prize-Distribution on the last day appropriately performed by Mrs. T. Thumboo Chetty.

The Speech of the Chairman of the Exhibition Committee, Mr. M. A. Sreenivasan, B.A., M.C.S., on the occasion may be read with interest.

"We are now at the close of another successful Exhibition. It has been, I trust, as useful and educative as it has been popular. For its popularity is beyond question. The attendance touched what advertisers would call a "New high" record and exceeded, I understand, three hundred thousand. The demand for stalls far exceeded the supply. Booths were packed to overflowing, and in the grounds, which one would think were pretty spacious in the off season, there was little moving space for the surging visitors.

It is not surprising that this should be so. It is said that the quality of good business is that it pleases all the parties concerned. Judged by this criterion, I think you will all agree that the Dasara Exhibition is good business. To the visitor the Exhibition offers, for a sum of two annas, even with its lower purchasing power, what the Hon'ble the Resident once described as "a quite unusual combination of arts, crafts and culture with trade and commerce," and, I would add, amusement; and a bright and pleasant spot where he could meet many friends from far and near. To the organizers it affords the satisfaction that they have provided an opportunity for a review or an annual stock-taking of the progress of the country in commerce and industry, in art and agriculture, a meeting place for manufacturer and seller, and for seller and buyer, and above all, that they have brought into being an institution of great instructional and educative value. To the stall-holders, it is the shop-keeper's dream come true; for, into each shop in the Dasara Exhibition is inevitably drawn practically every one of the three hundred thousand visitors,—men, women and children, in festive mood, with receptive minds and open purses, on amusement and expenditure bent, who might have passed by that very shop in Chickpet or China Bazaar or in Chowringhee. No wonder, therefore, that the Mysore Dasara Exhibition beats its previous record every year, despite transport or other difficulties.

And like all good business, the Exhibition is headed for rapid expansion, now that normal conditions will soon be restored and transport facilities will again become freely available. The authorities have not been unmindful of these potentialities, and have many plans under way to meet the expanding needs of the future. These plans include the extension of the grounds, the impovement of

the gardens, the laying of cement-concrete roads and foot-paths to render them dust-proof, the provision of more benches and conveniences, and of an efficient fire fighting service, the building of more and better stalls, and the installation of some of the latest ideas in equipment and entertainment. I hope that it will be possible to make rapid progress with these plans in the coming months.

In this connection, it appears to me desirable to keep in mind the distinction between what may be called the "bazaar" side of the Exhibition and the "demonstration and development" side. It is true that the "bazaar"—the silk and cloth shops, the bangle and jewellery shops—draws the crowds and sustains the Exhibition, but it is the new enterprises and ideas, the demonstration of newly devised processes and appliances, that make the Exhibition valuable and purposeful. I feel sure that this point will not be lost sight of and that care will be taken to see that the "bazaar" does not jostle out the development and demonstration side, but that, on the contrary, the true purpose of the Exhibition is nursed and nourished from the revenues derived from a selected and well-pruned bazaar.

Reference was made to the interest evoked and appreciation earned by the War Supply Exhibition, which gave a picture of the State's production of war supplies. Now that the war is over, I hope the Exhibition will reflect in the future years the change over of our industrial effort, from war to peace-time needs, the reconversion, as the phrase goes, "from guns to butter," from explosives to fertilizers, from parachute silk to georgette, and from T.N.T. to D.D.T.

The Vice-Chairman has, in the report that was just read, referred in detail to the various sections of the Exhibition and to the more conspicuous exhibits. I shall therefore not touch upon these. I would like, however, to take this opportunity to refer to the creditable manner in which the Secretary, Mr. N. G. Pavanji,—on whom fell the brunt of the work,—and his staff, have managed the Exhibition. I would like also to acknowledge the co-operation and assistance which the Management of the Exhibition received from the Exhibiters' Associatian: and to associate myself with all that has been said by Mr. Appadorai Mudaliar in regard to the valuable services rendered by the ladies and gentlemen who served on the Exhibition Committee and its several Sub-Committees, and the Judging Committees.

I have now great pleasure in requesting Mrs. Thumboo Chetty, to whom we are so greatly indebted for the success of the work of the Ladies', Fine Arts and Entertainment Sub-Committees, to give away the Prizes."

UNVEILING

The unveiling ceremony of the sacred Kalasa of Sri Durgadevi at Nazarbad, Mysore, was performed on the 23rd. inst. in the immediate presence of Mr. M. A. Sreenivasan, B.A., Minister of Agriculture. Mr. R. R. Bhombhore, B A., Municipal President, kindly welcomed the guests.

PRINTING *in English, Canarese, Tamil, Telugu, and Sanskrit.*
POSTERS, LETTER-HEADS AND BOOK-WORK.
THE MANAGER,
CORONATION PRESS,
CHAMARAJA ROAD, MYSORE
Charges Moderate.

PARTY TO JOURNALISTS

Mr G. R Ramaiya, Secretary of the Gubbi Nataka Company Diamond Jubilee Committee, gave a Tea Party to the Journalists of Bangalore and Mysore last Sunday. Leading Proprietors, Editors, and Press Representatives of the State had responded, as also Messrs. Vinodaratnakara Gubbi Veeranna, S. Murughendra Swamy, M.A., Nandi Basappa and B. S Subba Rao. After refreshments Mr. G R Ramaiya explained the objects of the Diamond Jubilee Committee, and invited the valuable support of the Press to make the celebration a success.

Mr. G R Josyer, M A, F R E S, complimented Mr. Ramaiya and his colleagues on their excellent undertaking, and observed that Mr. Gubbi Veeranna who, by his remarkable talents, had afforded enjoyment to two generations of Mysoreans and outsiders, richly deserved the honour proposed for him by the Committee, that the citizens of Mysore were lucky that the celebrations were going to be held in Mysore, and that he hoped that Mr. Veeranna would be blessed with 50 more years of enlightened public entertainment.

Mr. P. R Ramaiyah, B A, Proprietor, "Tai Nadu," expatiated on Mr Gubbi Veeranna's artistic talents and business capacity which had kept his troupe in continuec prosperity for over 50 years, and offered the whole hearted support of the Press for the Diamond Jubilee celebrations. He also made a donation of Rs 100 towards the funds

Messrs B. S Subba Rao B. Puttaswamaiya, and Agaram Ranglah explained the various features of the Silver Jubilee Celebrations, and with a vote of thanks by Mr. M. C. Mahadevaswamy, M.A, Manager, Gubbi Theatrical Company, the function terminated,

MERE LADS

All of us who are older are inclined to regard young men of from 20 to 25 as mere lads. No doubt most of them are.

But now and then there is a young man of 25 who is mentally full grown and fit for big responsibilities. To keep him in a small job is a serious mistake.

Newton and Kelvin were famous scientists at 24. Charles Dickens was 24 when he wrote "Pickwick Papers."

McCormick was 23 when he invented the reaper. Westinghouse was the same age when he invented the air-brake.

Some young men have brains that develop quickly. We should not forget that.

For Sale

TYPE-WRITER

SEMI-PORTABLE,

Century No. 10,

AMERICAN MANUFACTURE,

SPARINGLY USED

AND IN SOUND CONDITION

Apply to—

Box No. 95,

"THE RATIONALIST,"

Chamaraja Road,

MYSORE.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

The Pranava in its separate form (ಅಸಂಹಿತಾಕಾರ) is of three letters (ಅ, ಉ and ಮ) which are three words with three meanings. The letter ಅ with its latent dative case manifests the meaning, namely, liegeship to the Lord (ಭಗವಚ್ಛೇಷತ್ವ). The letter ಉ manifests the meaning, namely, the relationship of being unworthy of others, (that is to say, the soul exists solely for God's use). The letter ಮ manifests the meaning, namely, jivatma in whom rests that seshatva and who is the cognizer or knower. The Pranava in its ಸಂಹಿತಾಕಾರ or in its single form, being the combination of the three letters, is of one letter which is one word with one meaning. This meaning is that the chetana signified by ಮ is liege (sesha) to Isvara signified by ಅ. In other words, Pranava manifests that the essence of the soul is *seshatva*. This is the placing of self at the feet of the Lord—" ಓಮಿತ್ಯಾತ್ಮಾನಂ ಯುಂಜೀತ ".

4. Just as the adorning of the wife by the bridal necklace manifests that she has a master in her husband and that she is for him alone and not for any-body else, the initiation in Tirumantra manifests that chetanas exist for God alone and not for any one else. The eight threads twisted into-one and folded into three signify the eight letters and their three words of Tirumantra. In short, the essential meaning of the Holy Prayer is—I, who am exclusively the disposable property of God as it pleases Him (I, who am exclusively *sesha* to the Lord), should be weaned from the notion that I am for myself (that I am not sesha to the Lord); and I must get the invaluable fruit of rendering every kind of service to Narayana alone, who is *Sarva-Seshi*, the Lord Paramount).

5. The first fold is ಓಂ and its significance in its ಸಂಹಿತಾಕಾರ is that the essence of the soul is *seshatva*. This is the knowledge of self-essence. The second fold is ನಮಸ್ and its significance is "I am not for me but for God alone." This is helplessness in self-protection. The third fold is ನಾರಾಯಣಾಯ and this signifies the correlated to service (ಕೈಂಕರ್ಯಪ್ರತಿಸಂಬಂಧಿ,) that is God, and the dative meaning which manifests the prayer for rendering service, and the mode of service-rendering, prayer. This is the intense desire to so conduct ourselves as to be for the pleasure of God.

Gospel No. 33: Those that are bereft of the knowledge of ಶೇಷತ್ವ have no connection with Pranava-ಓಂ. Those that have not come to know that the soul-essence is beyond the sphere of Mixed Substance or Impure Matter (prakriti, that is, body), have no connection with ನಮಸ್. Those that have no taste in consecrated service to God, have no connection with the word ನಾರಾಯಣ. [These are ignorant of the significance of ಓಂ, ನಮಸ್ and ನಾರಾಯಣಾಯ respectively, and as such have no use or value for these holy words full of significance, ಶೇಷತ್ವ, ಪಾರತಂತ್ರ್ಯ and ಕೈಂಕರ್ಯ respectively are the prominent significances of these words. Vide Gospel No. 29.]

2. Elaiya-Perumal (Sri Lakshmana) showed by practical observance what constituted knowledge of ಶೇಷತ್ವ. It is thus, Perumal (Sri Rama) said " stay." Sri Lakshmana, with Piratti (Sita) as mediatrix, rendered inoperative the independence of Perumal and rendered consecrated service to Perumal and Piratti.

(To be continued)

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES

CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @3½ % up to Rs. 5000. Rules on application.

FIXED DEPOSITS received at favourable rates which may be had on application.

Dividends declared:

1938	1939	1940	1941	1942	1943	1944
5%	7½%	7½%	10%	10%	10%	10%

Apply to:—

THE MANAGING DIRECTOR.

The Mandayam Banking & Insurance Co., Limited,

Chamaraja Road, MYSORE.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1 The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2- ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate.

'The Madras Law Journal', Madras.

3 ...it is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 8-0-0

Copies can be had either from
The Author, Balepet, Bangalore City,
Or
THE CORONATION PRESS
Chamaraja Road, Mysore.

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M, 4559

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

Vol. VI No. 8] MONDAY 5—11—1945 [Price 0—1—6

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF
PURE HIGH GRADE MYSORE FILATURE
RAW SILK IN ALL SIZES.

FACTORIES AT
T. Narasipur, Mysore, Sidlaghatta,
Santhemarahalli, Kuderu,
Mamballi and
Chamarajanagar.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

Awarded Gold Medal
at the Mysore
Dasara Exhibition
1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,
T. NARSIPUR. (Mysore District).

BERNARD SHAW

20TH CENTURY VOLTAIRE

If he passes you in the street, you would take him, with his straight slim figure and his lithe movement, for a relatively young man.

When you face him in a room you see the white hair above and beneath the kindly face with its lines of wise experience. But the eyes are young, and when he smiles he is altogether the young Shaw, audacious yet urbane, cocking a snook at the world.

As young as when I first saw him more than forty years ago cheeking the Marxians from a rostrum outside the Blackwall Docks gates!

There he is, tall and very upright. He has a flaming red beard, a gay impudent smile; he and his homespun suit and his Jaeger shirt and his reticent tie look aggressively clean.

"Karl Marx's *Das Kapital*," he is saying. There is a burst of cheers. "Of course you have none of you read it," he adds confidentially. There is a low growl. He seems to relish the growl.

He has one thumb in the armhole of his waistcoat. From time to time he looks into his free hand, which holds a watch. He is altogether at his ease. Truculent and persuasive, logical and provocative, the dapper young man of forty-odd, towering above a crowd of comrades blazing with red ties, is the only revolutionary of them all.

Shaw tells me that a certain plain-clothes policeman seemed to have the same idea, for he followed him round. He would pay attention for a while, and then get bored.

Once in Hyde Park Shaw says that he really did set himself to convert three members of the Force who were then the whole of his audience. It was raining hard, and Shaw's Chairman held an umbrella over the venerated head and beard. The faces of the audience glistened between streaming helmets and waterproof caps.

Shaw is convinced that he converted at least one of the policemen. I cannot believe it.

We recall such things when I meet him now in his Whitehall Court flat or in his simple little house at Ayot St, Lawrence near Welwyn in Hertfordshire. He no longer addresses meetings—says he decided it was a waste of time as soon as the radio came in. But he treats his public as he treated his audience then, seeking to convert them by hyperdermic injection with a rankling barb. Yet, as then, it is all done by kindness; there is never a touch of malice in the man.

"Tell me, Titterton," he said to me the other day, "how old are you? I have always regarded you as a young man." I said: "So have I, but time confutes me. I was young when I first met you, but now I am sixty-five."

"Ah," he said, "a mere twenty years' difference. Then we are contemporaries."

A man who was with me, and did not understand that Shaw hates to be interviewed as if he were Greta Garbo or the Oldest Inhabitant, here remarked, "To what do you attribute your longevity?"

Shaw gazed at him smiling with his eyebrows raised, as if in doubt whether he would reduce him to ashes or reply, "I attribute it to the grace of God and the provisions of the Fabian Society."

What he did say was, "Mainly to the fact that I have never taken part in any form of athletics."

He put his thumb in the armhole of his waistcoat in the old familiar way, and went on:

"Sandow tried to get hold of me once. I told him, 'I know what you can do. You can lift three elephants, half a dozen pianos, and twenty men on your chest. That's no use to me. I want to keep them off my chest.'" Shaw added reflectively: "He died young."

Throwing off the melancholy reflection, he said: "I like what the centenarian said to his interviewers—'I attribute my longevity to the fact that I absained from spirit, wines, and beer, and from traffic with women until I was fourteen.'"

Shaw is, of course, an abstainer from strong drink, except in the form of music. He once boasted that he could get drunk on Mozart, which I fear must be classed as secret drinking.

It says much for his moral fibre that he will not allow himself to a free advertisement for the non-drinkers and the non-meat-eaters.

The fact is that he is quite uninterested in Shaw as a private individual, and insists that so must you be. "You must always bear in mind," he said to me once, "that even the greatest genius—meaning the person with the greatest publicity—is 99·9 per cent. the same as Tom, Dick, Harry, and yourself. It is the remaining 0·1 per cent. that matters."

(To be continued)

STATESMAN & BUSINESSMAN

Mr. J. George Frederick, the Head of "The Business Bourse," New York, says, we must master such things as these :—

The clear statement of facts.

Complete divorce of emotion from the handling of matters.

Well-trained powers of observation.

Strict discipline in setting down information.

A definite sense of order, neatness, system.

A good account-keeping sense.

A distinct sense of honour in promise-keeping.

A definite sense of the value of time.

The courage to tackle hard problems.

An educated sense of values.

An ability to judge and manage people

The capacity to be fully decisive.

The habit of looking ahead and planning, etc.

Mr. Frederick further says—"The ideals of a great statesman and a great business man cannot be far apart to-day. Both must help to create more prosperity and employment. Both must give thoughtful consideration to education, culture, health, safety, peace, efficiency public improvements, honesty and order."

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES

CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @3½ % up to Rs. 5000. Rules on application.

FIXED DEPOSITS received at favourable rates which may be had on application.

Dividends declared :

1938	1939	1940	1941	1942	1943	1944
5%	7½%	7½%	10%	10%	10%	10%

Apply to :—

THE MANAGING DIRECTOR,

The Mandayam Banking & Insurance Co., Limited,

Chamaraja Road, MYSORE.

INVESTING

It is necessary for investors to remember that Stock Exchange prices do not usually represent the real worth of securities.

Sometimes the price of a security is much more than its worth, and sometimes much less. The skilful investor is he who knows when it is much less.

The Stock Exchange prices are put up or down by public opinion and by feelings quite as much as by facts.

When there is a big queue of buyers, the prices go up. When there is a queue of sellers, the prices go down.

The Stock Exchange is a sort of emotional thermometer, telling how people feel in the financial world.

There have been fits of gloom and depression, when quite good securities could not be sold at any price.

Just after the great Baring failure, the late Lord St. Davids picked up a big bundle of securities that nobody else would buy. And as a result, he created a very successful trust company.

The shrewd investor is the one who acquires a knowledge of properties. Then, when he sees that the value of these properties is being marked down too low on the Stock Exchange, he buys. He goes by facts, not by the feelings and opinions of the day.

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—1—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	**Sir Mirza Ismail's Dewanship**	0—2—0
8.	**Small-pox and its treatment in Vedic Times**	0—2—0

The Rationalist.

Monday 5-11-1945.

A TALENTED MUSICIAN

When some one mentioned a woman lecturing, Dr. Samuel Johnson, the blunt 18th century Man of Letters, declared, "Woman lecturing? Woman lecturing is like a dog dancing on its hind legs".

With greater truth, we think, the comparison would be applicable to much of the male singing with which the world is being flooded by the ubiquitous radio.

The female voice, with occasional exceptions, is inherently musical. The male voice is inherently unmusical.

"What is musical, and what is unmusical?", we hear voices raised in protest. The teacher told the rich man who wanted to become a gentleman in Moliere's Play, "What is Verse is not Prose: and what is Prose is not Verse."

Similarly we might reply, "What is musical is not un-musical, and what is unmusical is not musical."

The musquito's voice is musical. The bee is musical. The cuckoo, dove, and nightingale are musical. The cat in a way is musical. The eagle and the cock are not unmusical.

The parrot is not musical. The peacock is not musical. Its fellow-birds say, "Fine feathers no doubt, but what legs, and Oh, what a voice!" The ass, the buffalo, the cow, the horse, elephant, tiger, and lion are unmusical.

The back-firing of a motor car, the sound of a motor cycle, the ra-ta-ta of a machine gun, are not musical. The sound of Deepavali crackers, harsh, dissonant, and jumpy, is not musical. The bursting of the bombs in an overturned lorry, with petrol on fire, as recently near Colombo, is not musical. The hum of the distant aero-plane is musical.

Music is a stream of nicely combined smooth-running sounds, flowing, sometimes like limpid crystal clear water, sometimes like unadulterated milk, sometimes like glowing honey, or even shining mercury; flowing, sometimes down a smooth slope, sometimes cascading down a precipice, and, sometimes again, climbing smoothly, gracefully up a hill-side, climbing like a funicular railway, or rising straight and erect like a brilliant rocket flare.

But much of the male music that we hear today is like the Madras Cooum, grimy and turbid, and choked up with rain-washed tree-trunks and rotting garbage.

It is said in Sanskrit,

"ಶಿಶುವೇತ್ತಿ ಪಶುವೇತ್ತಿ ವೇತ್ತಿ ಗಾನರಸಂ ಫಣೀ!"

"Sisurvetti Pasurvetti Vetti ganarasam phanee!"

"The child knows, the cow knows, and the serpent knows the beauty of sweet music."

Can we imagine a snake coming out of its hole, raising its hood and waving it from side to side in silent approbation of the music of, say, the late Mr. Muthiah Bhagavathar, or Mr. Tiger Varadachariar, Mr. Araikudi or Mr. Semmangudi? Mostly unmusical, or faintly, very faintly musical voices, twisted in all manner of ways to the accompaniment of facial and bodily contortions, like pelting stones at the audience or giving them slaps. No heart is touched, no mind is captivated, and no feelings elevated or ennobled.

Among male voices, that of the late Mr. Bidara Krishnappa, though somewhat like rumbling thunder, had some resonant tune in it. Mr. Rachooti had a tuneful metallic voice. Rajiengar and Thyagaraja Bhagavatar rank a little lower down. Mr. Vaidyanatha Bhagavathar's, of the Krishnappa class, but of a deeper and more rounded tone, is not winn-

ing and bewitching music, but a torrential and sub-merging Niagara.

Among female musicians, Mrs. Saraswati Bai is rather nasal and sandy like Mr. Ramanujiengar. Mrs. Sundarambal and Pattamma have better voices. The late Rajayee had a fine musical voice. And of course Mrs. Subbalakshmi tops the list.

But in the case of instrumental music the question of drawbacks of voice does not arise. The flute, the violin, and the veena, if finely made and seasoned, under a master hand yield tones of exquisite beauty, charming to the ear and gladdening to the heart. The two Divinities of Hinduism devoted to music are both endowed with instruments, Krishna with flute, and Saraswati with veena.

In the case of instrumental music, it makes no difference whether the musician is male or female, or whether he is a European playing European music, or Indian playing Indian or European music. A Chaliapin with the finest of voices singing a Bach or Beethoven composition may not impress an Indian audience. But a Kreisler or a Miss. Thumboo Chetty producing on a Stradivarius or Guarnerius violin, Handel's "*Messiah*" or Mendelssohn's *Elijah*, Bach's cantata or Beethoven's overture, Haydn's Oratorio or Mozart's Opera can charm both a European and an Indian audience.

Similarly a Gouhar Jan or even Subbalakshmi may be Greek to a European audience. But a Dhanam or Sheshanna, Subbanna or Venkatagiriappa playing on their veena could evoke, have evoked admiration from Indian and European alike.

Mysore has the credit of producing two instrumental musicians of all-India fame, Vainika-Praveena Venkatagiriappa and Violonist Chowdayya. As Mozart flourished in the Court of Emperor Joseph of Austria, as Handel flourished in the Court of George I of England, so Mr. Venkatagiriappa has reached fame in the royal Court of Mysore. It is said that his grand-father, Vainika Doddasubba Rao introduced him to the Court in his 5th year, and he has served as Court musician since 1916. Apart from hereditary instinct and talents in putting life into the Veena, he has had the advantage of being put through the mill by that hard taskmaster, H. H. The late Ruler. The organisation of Orchestral Concert which constitutes a main item of entertainment during Viceregal and Royal visits, is the result of his accomplished endeavours. He has also given his name to a large number of original compositions, and is the author of a text book on Music, all these making up a sum total of achievements justifying not only his fame, but also his place as the premier musician of the Palace of Mysore.

But he is a Mysorean. Were he a Madrasee, he would, like Muthiah Bhagavathar, have ingratiated himself into all the Courts of South India, and secured pensions and quarters and presents from each one of them. We see that several of the Madras musicians have got their names in the Palace Civil List. But no Mysore musician, we believe, has received similar courtesy from any other Court. Even the radios of Madras and Trichy seem to be closed to most of them. Therefore it would seem proper that the Royalty and the public here should reserve their patronage, encouragement and protection to our own musicians.

Besides, the Madras musicians have got a large and rich clientele who form an opulent source of revenue. Mysoreans are poor as church-mice. Therefore it is doubly necessary that the State should reserve for our own Artistes of talent its general patronage.

It is more an investment than an expenditure, for the fame that is earned by the recipients in the outside world will certainly redound to the credit of the enlightened Patron.

Editor,

A NATION'S PROVERBS

Like most peoples, the Japanese have their proverbs. These reflect their code of morality, their philosophy, and their ambitions. You will see that they have a special bearing on recent events in the Far East:—

"It is difficult to be strong and not rash.

A Journey of a thousand miles begins with one step.

Who can speak well can lie well.

Too much courtesy is discourtesy.

He that steals gold is put in prison; he that steals land is made a king.

Better be proficient in one art than a smatterer in a hundred.

Cold tea and cold rice may be endured, but not cold looks and words.

Borrowed cat catches no mice.

Brothers quarrel like thieves inside a house, but outside their swords leap out in each other's defence.

A fog cannot be dispelled with a fan.

A man's character depends upon whether his friends are good or bad.

One good word can warm three winter months.

The frog that has not seen the sea thinks the well a fine stretch of water.

When you buy a vase cheap look for the flaw; when a man offers favours look for the motive.

The sparrow flying behind the hawk thinks the hawk is fleeing.

When all praised the peacock's tail, the birds cried "look at his legs, and what a voice!"

When the cat mourns for the mouse, you need not take her too seriously.

Man learns little from victory, but much from defeat."

ADVISING CUSTOMERS

At an annual Conference of Staff Trainers of large stores in America, someone asked this question:—

"What percentage of customers accept the advice of shop assistants in the selection of goods?"

No one in the Conference knew the answer to this question. So, an investigation was made in a large number of stores.

It was found that about 40 per cent of the customers followed the advice of the shop assistants.

This was quite an important descovery. Every retailer should make a note of it.

If two out of five customers buy what shop assistants recommend them to buy, then it follows that the assistants should be taught the quality-points of their goods. And they should be told to push the higher-priced goods.

WORLD'S BIGGEST BUSINESS

I have never known a more efficient Business-Builder in any country than Theodore N. Vail, who created the telephone business in the United States. I worked for him for a couple of years.

He picked up a young business that was being laughed at and created an organisation which now has assets of £400,000,000, the largest organisation in the world.

When he was a young man, he secured a good position as General Superintendent of Mail Distribution in the United States. His salary was £700 a year.

He gave up this salary and went to work for no salary at all as the Manager of the new telephone business.

He was supposed to get £1,000 a year, but the struggling little telephone business had no money to pay him.

One day an American Senator saw him at work in his shabby little office and said to him—"Vail, that isn't a big enough business for you."

But Vail kept on and eventually made it the biggest of all the world's businesses. Bell invented the telephone, but it was Vail who created the tetephone business.

H. C.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

(a) ಶೇಷತ್ವ is obedience to others. As stated in "ಶೇಷಃಪರಾರ್ಥತ್ವಾತ್", it is of the characteristic of being useful to others alone. We are here concerned with the ಶೇಷತ್ವ of jivatma to Paramatma-Seshi. The latent dative of ಅ in Pranava, declares not only the positive aspect of the jivatma possessing the relation of ಶೇಷತ್ವ to Paramatma but chiefly the negative aspect that the jivatma is not ಶೇಷ to any one other than Paramatma. This is the true status or position.

ಯಥೇಷ್ಟಂವಿನಿಯೋಗಾರ್ಹಶೇಷಶಬ್ದೇನಕಥ್ಯತೇ ।
ಈಶ್ವರಸ್ಯಜಗತ್ಸರ್ವಂ ಯಥೇಷ್ಟಂ ವಿನಿಯುಜ್ಯತೇ ॥
(Par. Samh.)

By the word ಶೇಷ is declared disposability as pleases the Disposer. In respect of perfection of disposability, the jivatma resembles sandal, flowers, betal-nuts and other material objects which are destined solely for the use of others than themselves. The whole universe is of such disposability by the Lord as He pleases.

ಪರಗತಾಶಕ್ತಿಯೋಧಾನೇಚ್ಛಾಯಾಲುಪಾದೇಯತ್ವಮೇವ-ಯಸ್ಯ-ಸ್ವರೂಪಂ-ಸಃ-ಶೇಷಃ : ಪರಃ-ಶೇಷೀ-ಇತಿಷ್ಠಾರ್ಥಃ : ಅನ್ಯಸ್ಯ-ಪ್ರಯೋಜನಮೇವ-ಯಸ್ಯ-ಪರಮಪ್ರಯೋಜನಂ-ಸಃ-ಶೇಷಃ : ಅನ್ಯಃ ಶೇಷೀ ಇತಿ.

The characteristic of ಶೇಷ is that he willingly undertakes consecrated service to the Lord with the sole desire of adding to the greatness of the Lord. The highest usefulness to him of such service is its usefulness to the Lord.

(b) Sri Lakshmana rushed from Vaikunta to this world along with Sri Rama to render service even in the place where God incarnated. His mother herself says—ಸೃಷ್ಟಸ್ತ್ವಂ ವನವಾಸಾಯ..... that she gave birth to him for the purpose of rendering service to Sri Rama even in His forest-life. He came to this world, perhaps, to exhibit here what ಶೇಷತ್ವ to the Lord was. He is no other than the eternal Anantha. This is evident from the words of his mother herself. She says—"You are one who serves the Lord by the realisation of the taste of consecrated service through ears serving as eyes." Serpents have only ears through which organ they both hear and see.

(c) Sri Lakshmana, who was ever growing rich in God-service from his very cradle, was always intensely fond of his elder brother Sri Rama (God) who was beatifying the people. He would not sleep if his cradle was not by the side of that of his brother, Sri Rama, who was the beloved of all (or who was loving one and all). From infancy Sri Lakshmana grew in perfect love of Sri Rama as if he was the outward self of the Loved-one. In his turn Purushottama (God Sri Rama) also would neither sleep nor partake of the delicious food brought, without Sri Lakshmana. (Vide Bala-18-verses 27-29).

Saint Nammalvar says that even while he was young, the Lord installed *seshatva* in his mind. (3-3-9 etc).

(d) The impulsive urge to render consecrated service is so intense in the *sesha* that in the face of the instruction of the *Seshi*, which are of the kind that prevents him from rendering such service, the *sesha* seeks refuge at the feet of the Lord (or resorts to act of faith at the feet of the Lord), and prays for permission to render the cherished service.

While starting to forest-life, Sri Rama asked Sri Lakshmana to stay back to be the protection of the people of holy Ayodhya and to be helpful to Sri Bharata.

(To be continued)

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		,, 25 per insertion.
Half Page	...	,, 15 ,,
Quarter Page	...	,, 8 ,,

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

"HINDU LAW IN MYSORE."

by M. N. SRINIVASAN, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 8-0-0

Copies can be had either from
The Author
Balepet, Bangalore City,

Or

THE CORONATION PRESS
Chamaraja Road, Mysore.

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 9] MONDAY 12—11—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF

PURE HIGH GRADE MYSORE FILATURE RAW SILK IN ALL SIZES.

FACTORIES AT

T. Narasipur, Mysore, Sidlaghatta, Santhemarahalli, Kuderu, Mamballi and Chamarajanagar.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

Awarded Gold Medal at the Mysore Dasara Exhibition 1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,

T. NARSIPUR. (Mysore District).

BERNARD SHAW

20TH CENTERY VOLTAIRE

(Continued from last issue.)

And it is only that 0·1 per cent. that Shaw will discuss.

Does he then regard himself as a great genius?

He does not regard himself at all; he is concerned only with ideas. And he is convinced that, by the grace of God, or thanks to the Life Force, he has (that is, the 0·1 per cent. has) got hold of some jolly good ideas.

Of course he exploits Bernard Shaw shamelessly, not caring how battered the old puppet gets in the process, not bothering about the puppet, but only about the ideas.

Of what interest to the public is it to know what the puppet eats? I once drew from him the confession that his breakfast consisted of a cereal, porridge, and grapefruit.

"But," he said, "what is the news value of that fact compared with that of the earthquake in Chile? For the sake of the reputation of my profession, I left that unanswered.

An American editor asked me to get an interview with Shaw on the most remarkable men he had met. Shaw replied: "Tell the editor nothing tickles us more on this side than the American cliche 'the most remarkable man (never a woman) in the country.' During my brief stay in the States I was introduced to fifty of them every day. ...Remarkable for what?

"As a boy I met Richard Pigott, editor of the *Irishman*, amateur photographer (wet plate: he took a group including my father and mother) and famous forger of the Parnell letters. Very remarkable man that. Later I met Rodin, Bergson, Einstein, Augustus John, Jeans, Eddington, Sidney Webb, Lady Astor, Chesterton, W. R. Hearst, Wells, Frank Harris, Oscar Wilde. Sorry. No room for the millions more." (All this crammed on a postcard).

From which you gather that this old aristocrat, who has a fastidious distaste for the habits of the average sensual man, and a decided weakness for dictators, is at heart a democrat after all.

With him tidiness, in mind, body, and estate, is *the* cardinal virtue. With that goes cleanness, of course. When he came from Ireland and found the comrades here untidy in mind and body, he went round with a carbolic spray in one hand and a Fabian pamphlet in the other.

It was because of his tidiness that until he decided that love was a dodge of the Life Force, he had rather a poor opinion of love. Sir Thomas Brown said that while he granted the need to have babies, he wished that nature had thought of a more decorous means. I can fancy Shaw echoing that sentiment. For there has been in his stern Irish chastity a touch of Puritan distaste for the flesh.

Of course he is entirely normal (in the matter of eyesight he has said that he is abnormally normal), but he will always be absolute master of his emotions, which he distrusts.

A character in one of his plays says, "An English gentlewoman knows how to control her appetites." And the only appetite which this Irish gentleman does not seek to control is his appetite (which is a passion) for justice.

Even his keen appetite for knowledge is well under control. The knowledge he seeks is that which will gain man command over circumstance. With other knowledge he will not cumber his mind. So that when he was asked how far off the sun was he replied: "Sixty-seven miles."

He is generous in his praise, as in so many other things. Once I wanted to interview him on the world-war, and he was in hiding. So I sent to him, *via* his peerless secretary, Miss Patch, a draft of what I knew he would say, the man's integrity of thought being complete. I begged him to correct where necessary and to sign it as an interview. He wrote back:

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ನಾಯುಕ್ತಿಕ ರಾಮಾಯಣ	0—1—0
7.	Sir Mirza Ismail's Dewanship	0—2—0
8.	Small-pox and its treatment in Vedic Times	0—2—0

"I can't sign an article I have not written: but I could not do it better. If authentic it would be worth £300."

When he published *Man and Superman* with *A Revolutionary's Hand-book*, he wrote, "Every man over forty is a scoundrel." An admirer asked if this applied to women. Shaw replied, "In the case of women the age is thirty."

A little quip such as this the deadly serious man permits himself, though indeed I think that, while insisting that there is very little difference between man and woman, he feels that there is an apology needed for the little difference.

But—"every man over forty is a scoundrel.' And Shaw will be eighty-seven this month! If Shaw meant that after forty men undergo a change and cease to be spiritually and mentally fruitful, he was wrong. With regard to himself, he was foully wrong.

He was middle-aged at the time of the Boer War. He was a patriarch in 1914. Generation after generation of his contemporaries have gone and been forgotten, and he is still full of life, avid for new ideas, with the old insatiable curiosity for news of public events.

He has had his ups and downs of public estimation, from "ruthless iconoclast" to "idle jester," and thence to "our leading dramatist."

Now, as the patient said of the thruppenny doctor, "he is a specialist on everything," and whenever he speaks he commands attention.

And, despite his vigorous attempts to avoid hero-worship, he commands worship more genuine than that of any film-star, for his fans respect and—yes, however much he hates it—love the man.

A man who is a great wit—but that is a small matter. A man of fearless intigrity—and that is much. A man of infinite charm and with the finest manners in the world. A gallant antagonist who has never vented a cheap sneer.

He is a unic figure, standing a little aloof—like a monument, which indeed he is. But it is more than that, for open and free as he is, with a genius for friendship, he has yet always climbed a proud seclusion of spirit; here is a "touch-me-at-your-peril" sword drawn before the shield of his soul.

He has always been the champion of purpose, of reason, of self-discipline. Shall we not thank God for him, however cock-eyed some of his philosophy may be? W, R. T.

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES

CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @3½ % up to Rs. 5000. Rules on application.

FIXED DEPOSITS received at favourable rates which may be had on application.

Dividends declared:

1938	1939	1940	1941	1942	1943	1944
5%	7½%	7½%	10%	10%	10%	10%

Apply to:—

THE MANAGING DIRECTOR,

The Mandayam Banking & Insurance Co., Limited,

Chamaraja Road, MYSORE.

For Sale

TYPE-WRITER

SEMI-PORTABLE,

Century No. 10,

AMERICAN MANUFACTURE,

SPARINGLY USED

AND IN SOUND CONDITION

Apply to—

Box No. 85,

"THE RATIONALIST,"

Chamaraja Road,

MYSORE.

The Rationalist.
Monday 12-11-1945.

GRATUITOUS ADVICE

Since we are neither Foreign Minister, nor Development Adviser, nor even a Departmental Head expecting to see our name lengthened as a reward for "long years of devoted service," it may be said that we would be giving gratuitous advice if we seek to caution the State against matters on which it has made up its mind.

The quality of gratuitous advice, unlike that of Shakespeare's Mercy, blesseth neither him that gives, nor him that takes. The giver receives no thanks and risks being treated as an untimely croaker. The taker neither seeks the advice, not wants it, nor cares for it.

The story of the Jog Scheme with Forbes and his Committee of *jo hukum* ancients on the one side and an earnest young engineer on the other, is still fresh in the public mind.

Our mind is however not deterred by the above considerations from presenting to our readers a few thoughts which have formed themselves in it with regard to two of the State's proposals, the Bhatkal harbour and the Satyamangalam railway.

For the last 30 years or so the acquisition of Bhatkal, and the extension of the railway to Satyamangalam have been the dream and the ambition of the State's people. We ourselves in our criticism of Sir Mirza Ismail's administration, taxed him with not doing anything to further those two ambitions. Recently, the "accredited representatives of the State" in "conclave assembled", have recommended the acquisition of the Bhatkal harbour.

But has Mysore any claim for Bhatkal? We cannot conquer it, as Hitler did Danzig. We cannot obtain it for lease, as the English got Madras from the Raja of Chandragiri. We cannot get it as a dowry, as Bombay was got by the English king from the Portugese, because neither the Viceroy nor the Bombay Governor can give any Indian town as a dowry for their daughters however beloved.

The India Government will not give it to Mysore for money, because when it wants money it can ask Mysore to contribute, and give nothing in return.

And if it gives Bhatkal to Mysore, what will it give to the other interior Native States? Hyderabad will want Bombay, Cashmere will want Karachi, and Jaipur will want Calcutta. Will the India Government give those to them, and also a corridor leading to each, like the Polish corridor to Danzig?

We have heard a story that when a State Assistant Commissioner and a Collector of a neighbouring Madras District, met to fix a disputed boundary, the Collector, A Galletti, senior, told the S. D. O. impatiently, "Look here, young man, I am not going to give you a square foot of British territory." We do not think that the Second Great War has

done anything to make British officers more yielding, be they white District Officials, or brown P. W. D. officials.

There is one other alternative, a plebiscite of the enlightened public of Bhatkal in favour of being given to Mysore. Have its selfless and patriotic Municipal Councillors passed a resolution to that effect? Have we launched any propaganda in that direction, told them how every hut in Bhatkal will flow with milk and honey if it joins Mysore,—we will not refer to rice and sugar, and buff paper, and offend the Supply authorities,—and offered them one out of two places in the Civil Service,—the other place being offered to the Bangalore Cantonment,—and five seats in the Legislative Council and ten seats in the Representative Assembly? We have not done it, and even if we do, seeing how far we are prepared to go in order to win them, they will ask for more, a seat in the Ministry!

Is the game worth the candle? If it is to be made a major port, the India Government will pounce on it as it did on Cochin, and take it over. If it is to be a minor port, like the Cathiawar ports, it will be hedged round, and yield little profit.

Our exports are ten and odd crores, and the imports are the same. Not one-tenth of the exports goes by sea, some coffee, some chrome and manganese, and some sandal oil. God knows where or how our Gold goes. Very little of our imports comes in bulk by sea from foreign countries. What is the portage that we can expect from these things?

(To be continued) *Editor.*

PLANNING IN HYDERABAD.

A bird's eye-view of Hyderabad's blue print for the development of agriculture and industry and promotion of public health and education in Hyderabad, estimated to cost the Government about Rs. 3,47,68,000,00 during the first fifteen years of its operation, was given at a Press conference at Shaw Manzil.

The Nawab of Chhatari, President of the Nizam's Executive Council, and other Government officials were present.

The main object of the plan is the raising of the general standard of living by increasing the national wealth and the purchasing power of the people. The scheme for development of agriculture and animal husbandry is estimated to cost the Government about Rs. 51,28,00,000. It envisages bunding of lands in famine zones as part of anti-erosion measures, extension of dry-farming, establishment of agricultural research stations, provision of cheap and abundant manure, reclamation of vast tracts of cultivable waste, improvement of cattle-breed, and encouragement of increased milk production in the Dominions.

CO-OPERATIVE FARMS

One striking feature of the scheme is the formation of co-operative farms of 250 acres each at taluk head-quarters, for demonstrating the results of simultaneous application of improved agricultural methods and organization of farmers under various associations, like better farming societies and farmers' unions. Another important feature of the scheme is the establishment of a chain of land mortgage banks in rural areas, aiming at liquidation of agricultural indebtedness and elimination of usurious village money-lenders.

2-1/2 MILLION ACRES TO BE IRRIGATED

The foregoing scheme for extension of irrigation envisages bringing more than two and a half million acres of land under irrigation.

PEACE

There is that Parabrahman, the Supreme Being, which though pervading or extending through everything in the Infinite Universe is not the thing in any form or state as we are capable of perceiving it, which is the Ultimate incapable of further resolution or analysis by any scientific method, which is finer than the finest of atoms and bigger than the biggest of things we are able to perceive.

The atom can be broken. But the Parabrahman —let us call it the 'It' is incapable of being disturbed in any way by any of the processes of science which the human brain can invent. Our scientists may call it 'nothing'—No matter. But there is that 'Nothing', the ultimate of everything beyond the scope of science.

Again, that 'Nothing', the 'It', gives rise to everything and to that 'nothing', the 'It', everything reverts ultimately.

Atoms take their origin from that 'It'; molecules are formed by combination of atoms: molecules of different substances have different settings of atoms in them. Formation of atoms and molecules are creative processes. Existence of molecules and their aggregates in the form of infinite variety of things in the aggregate of the infinite universe is the state of preservation. The breaking of things into atoms and of the atoms in turn is the process of annihilation—creation tends towards destruction and destruction towards creation. The intermediate stage of preservation remains constant between the other two. This is the triple role of the 'It'.

Molecules giving a variety of useful things are conducive to the existence of human beings and other animate and inanimate existences. Human bodies are all aggregates of atoms and molecules of different kinds in different ratios.

The thought world is not a different world from the material world. The 'It' is common throughout—The same 'It' gives rise to thought atoms and thought molecules. Thought atoms are comparatively finer than atoms of matter, and finer than those of gravitation, magnetism, Electricity, heat, light and so on, those latter being, in turn, finer than those of matter. The scientists who have so far guessed that the molecules of the various kinds of matter may be reduced to electrons may on further investigation reduce the constitution of an election to that of still finer atoms to be named and we may then be nearer a thought atom.

It is safer for man to work on with molecules alone. He should not have the temptation to break the molecules and split the atom and bring about his own destruction. The aim of science ought not to be too much greed for power for any particular section of humanity at the cost of others or for prosperity similarly, but the good of all humanity.

The entire Universe is one though infinite! the entire humanity is one though distributed in different climes with divers modes of life. The human aggregates of molecules styled as races or nations ought not to be broken into atoms with the liability of the atoms breaking further to destruction.

So also in our thought-world. Thought molecules should be kept intact and collected and aggregated into a wholesome whole—when a thought atom is split, it may let loose energy of destruction. The destructive energy let loose once though finishing its immediate work may linger on and slowly and suddenly burst other atoms tending to greater havoc. Dynamic Thoughts also should therefore be controlled and directed to proper channels conducive to the welfare of humanity as a whole just as the atom power has now to be controlled and directed.

The invention of bombs wast he first sin of science. Their use in war was the next and greater sin. Modern science has committed the greatest sin so far in making use of the atom bomb.

May the invisible Divine Light which pervades the infinite universe show itself in the hearts of the entire humanity so as to make the entire humanity to see that it is one whole even as the All-pervading "It" is, and enable the entire humanity to live and progress as one whole in the all-pervading Real Peace!

D. L. A.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(*Contd. from last issue*)

ಸಧ್ರ್ಯಾತುಶ್ಚರಣೌಗಾಢಂ ನಿಪೀಡ್ಯರಘುನಂದನಃ ।
ಸೀತಾಮುವಾಚಾತಿಯಶಾರಾಘವಂಚಮಹಾವ್ರತಮ್ ॥
(Ayo.-31-2).

He (Sri Lakshmana, the beatifier of the Raghu family and of excellent fame, firmly holding the feet of his brother and appealing (seeing) to Sita, spoke to Raghava, the strict observer of excellent virtues.

ಭ್ರಾತುಃ signifies one who was sustaining him agreeably to his services. ಭ್ರಾತುಶ್ಚರಣೌ is ಶಾರಾಯಣಸ್ಯಚರಣೌ as said in "ಮಾತಾಪಿತಾಭ್ರಾತಾನಿವಾಸಶ್ಚರಣಂ ಸುಹೃತ್ಗತಿರ್ನಾರಯಣಃ." The significance of the dual ಚರಣೌ is that God is both the means and the goal or the end. If *anjali* is offered there may be a chance of refusal but the holding of the feet would prevent any such contingency and would secure the fruit of rendering consecrated service. This is the befitting way for the servant or the refugee. The firm holding is indicative of inability to exist in seperation, and of firm faith. Sri Lakshmana was a source of pleasure to the family of Raghus by the several kinds of his service to his brother. Though he himself was born in the Royal family, it never occurred to him that it was beneath his dignity to render services to his brother. He surprised the world by the declaration "ಅಹಂ ಸರ್ವಂ ಕರಿಷ್ಯಾಮಿ." He saw Sri Rama and Sita and spoke—It is the appealing face which would appeal both to the Mediatrix and the Grantor. The eminence or nobility of *Seshi* (Sri Rama) was such that in the case of his refugees he would not require even the Mediatrix to grant their prayers. His world-prised-worthy will, namely, ಅಭಯಂ ಸರ್ವಭೂತೇಭ್ಯೋ ದದಾಮ್ಯೇತದ್ವ್ರತಂ ಮಮ" makes the prestige of birth in the noble family a superfluity.

(e) The *sesha* has no value for anything which does not serve as an auxiliary to the rendering of consecrated service. He values things only in so far as they are helpful to the rendering of such service. Sri Lakshmana says—

"ನವೈವಲೋಕಾಕ್ರಮಣಂ ನಾಮರಕ್ಷ್ಯಮುಪಂವೈ ।
ಐಶ್ವರ್ಯಂವಾಽಪಿಲೋಕಾನಾಂ ತಾಮಯೇನಶ್ವಯಾವಿನಾ ॥
(Ayo-31-5)

Neither Vaikunta, the Land of the eternals, nor Kaivalya, (the world of soul-enjoyment), nor the Lord-ship of the three worlds, do I (your servant) desire, if they come to me without you (that is, as not auxiliaries to rendering consecrated service).

(f) God is the only means and the goal or end. Thinking on God as means we cease to act. Thinking on God as Goal we rush to act. Only consecrated service to the Lord is the goal. Firm faith in ಶೇಷತ್ವ is the means. Selfless consecrated service to the *Seshi* is the fruit. Sri Lakhmana further says—

ಕುರುಷ್ವಮಾಮನುಚರಂ ವೈಧರ್ಮ್ಯಂನೇಹವಿದ್ಯತೆ ।
ಕೃತಾರ್ಥೋಽಹಂ ಭವಿಷ್ಯಾಮಿ ತವಚಾರ್ಥಃಪ್ರಕಲ್ಪತೆ ॥
(Ayo-31-24).

Appropriate me as your attendant or servant. In this action there will not be any want of righteous conduct. I will have attained my goal and you will have done your duty. The significance of ಕುರುಷ್ವ is that such appropriation should be for your use and not for any benefit to me. Sri Lakshmana prays to make him possessed of his natural characteristic of *seshatva*. Without some consecrated service *seshatva* cannot be complete. By complying with the prayer the Lord will have fittingly observed his virtuous duty of service-receiver; and Sri Lakshmana will become possessed of his natural characteristic of *seshatva* and will fittingly observe his virtuous duty of service-renderer.

(*To be continued*)

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-!	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		„ 25 per insertion.
Half Page	...	„ 15 „
Quarter Page	...	„ 8 „

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 3-0-0

Copies can be had either from
The Author, Balepet, Bangalore City,
Or
THE CORONATION PRESS, Chamaraja Road, Mysore.

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 10] MONDAY 19—11—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF
PURE HIGH GRADE MYSORE FILATURE
RAW SILK IN ALL SIZES.

FACTORIES AT
T. Narasipur, Mysore, Sidlaghatta,
Santhemarahalli, Kuderu,
Mamballi and
Chamarajanagar.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

Awarded Gold Medal
at the Mysore
Dasara Exhibition
1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,
T. NARSIPUR. (Mysore District).

THE AMERICAN MANIFESTO

"Firstly, we seek no territorial expansion or selfish advantage," President Truman says.

"We have no plans for aggression against any other State, large or small. We have not an objective which need clash with the peaceful aims of any other nations.

Secondly, we believe in the eventual return of sovereign rights and self-Government to all peoples who have been deprived of them by force.

Thirdly, we shall approve no territorial changes in any friendly part of the world unless they accord with the freely expressed wishes of the people concerned.

Fourthly, we believe that all peoples who are prepared for self-Government should be permitted to choose their own form of Government by their own freely expressed choice without interference from any foreign source.

This is true in Europe, in Asia and in Africa as well as in the Western Hemisphere.

Fifthly, in co-operative action with our Allies we shall help defeated enemy States to establish peaceful democratic Governments of their own free choice and we shall try to attain a world in which Nazism, Fascism and Military aggression cannot exist.

Sixthly, we shall refuse to recognise any Government imposed on any nation by force of any foreign power.

In some cases, it may be impossible to prevent a forceful imposition of such Government but the United States will not recognise any such Government.

FREEDOM OF THE SEAS

Seventhly, we believe that all nations should have freedom of the seas and of rivers and waterways which pass through more than one country.

Eighthly, we believe that all States which are accepted in the society of nations should have access to trade and raw materials of the world.

Ninthly, we believe that sovereign States of the Western Hemisphere must work together as good neighbours in solution of their common problems.

Tenthly, we believe fully that economic collaboration between all nations great and small, is essential for the improvement of living conditions all over the world and establishment of freedom from fear and freedom from want.

Eleventhly, we shall continue to strive to promote freedom of expression and freedom of religion throughout the peace-loving areas of the world.

Twelfthly, we are convinced that preservation of peace between nations requires a United Nations organisation composd of all peace-loving nations of the world who are willing jointly to use force if necessary to ensure peace.

That is the foreign policy which guides the United States now and with which it confidently faces the future.

It may not be put into effect tomorrow or the next day but nonetheless it is our policy and we shall seek to achieve it.

It may take a long time but it is worth waiting for and it is worthy of striving to attain."

PRINTING *in English, Canarese, Tamil, Telugu, and Sanskrit.*

POSTERS, LETTER-HEADS AND BOOK-WORK.

THE MANAGER,

Charges Moderate.

CORONATION PRESS,

CHAMARAJA ROAD, MYSORE.

THE INDIAN MANIFESTO

"The Congress stands for equal rights and opportunities for every citizen of India.

It stands for the unity of all communities and religious groups and for tolerance and goodwill between them.

It stands for full opportunities for the people as a whole to grow and develop according to their own wishes and genius.

It stands for freedom of each group and territorial area to develop its own life and culture within the larger frame-work.

It stands for the re-grouping of Provinces on a linguistic and cultural basis.

It stands for the rights of all those suffering from social tyranny and injustice, and for the removal for them of all barriers to equality.

The Congress envisages a free democratic State with fundamental rights and liberties of all its citizens guaranteed in its constitution.

The Congress stands for a Federal Constitution with a great deal of autonomy for its constituent units.

The Congress will tackle the most urgent and vital problem of India, namely, the removal of the curse of poverty and raising of the standard of life of the masses.

The Congress stands for modernisation of industry and agriculture and social control of all sources of wealth, methods of production and distribution, so that India may grow into a co-operative commonwealth.

In international affairs, the Congress stands for the establihment of a World Federation.

The Congress will champion the cause of the freedom of all subject nations and elimination of imperialism everywhere."

SOME NOTABLE BOOKS.

1. SELECTIONS FROM INGERSOLL—

By Ram Gopal, Bar-at-Law. A Great Book, containing 1000 pages of the cream of Ingersoll's writings and speeches.

"In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled."

Popular Edition ... Rs. 5—0—0
Library Edition ... „ 6—0—0

2. SOCIOLOGY—

By RamGopal, Bar-at-Law, and G. R. Josyer, M.A., F.R.E.S.

Dr. Sir J. C. Bose, KT., F.R.S.—"A most interesting work."

Prof. Jadunath Sarkar, C.I.E.—"An immense amount of information has been compressed into it, much of which is unknown to our average countrymen."

Dr. Sir Radhakrishnan—"Excellent little book highly useful to students

Dr. C. R. Reddy—"Excellent little book. A helpful volume on a very comprehensive subject."

Harvey E. Fisk, Wall Street, New York—"I have rarely read a book with more interest than your Sociology."

Approved by Andhra University—

As a text on Sociology for B.A.

The Department of Public Instruction, Bombay Prov, **For inclusion in Teachers' Libraries in Schools.**

The Department of Public Instruction, Central Provinces, **As a prize Book and for Libraries in all Schools.**

The Educational Department, Baroda, **For Libraries.**

The Educational Department, Mysore, **For Libraries of High and Normal Schools.**

Price Rs 2.

TIPPU SULTAN from a contemporary memoir.

By G. R. JOSYER, M.A., F.R.E.S., F.M.U.

A brilliant word-picture of the maligned ruler of South India. 0-6-0

PROBLEM OF WEALTH,

By G. R. JOSYER. M.A., F.R.E.S., F.M.U. 0-2-0

"I must first of all say how well you write English! Your style is admirable, sententious, and striking. It invites a willing perusal. This is the first requisite of a popular author."

The Rationalist.

Monday 19-11-1945.

GRATUITOUS ADVICE

II

Thus the idea of Bhatkal being ceded to Mysore by the India Government, and serving as a big outlet for the oversea trade of the State is not likely to materialise in the 20th. century. We need not plan now for the 21st. century.

In the first place there is no chance of the port being ceded, and in the next the spending of Rs. 1 crore on developing the port, and when the quantity of oversea trade fails to make it pay, to go on increasing duties in order to cover losses, is a kind of economic development which no sane man can recommend and no wise Government can pursue.

When the whole world is mad after "post war planning", Mysore's post war planning will certainly not mean a large outflow of manufactured goods and a large inflow of money. What will happen is that our export of raw materials will decrease, and import of manufactured goods will also decrease.

Two features of our industries at present are, inferior products and exorbitant profits. Even Mysoreans are getting sick of them.

Assuming that the industries will turn over a new leaf, the market will still be limited. There is a saying,

When Adam delved and Eve span
Who was then the gentleman?

When every Province is becoming a producer and exporter which of them will serve as the importer?

When so many Government appointed Committees, filled with the favourites of the Ministers, are with one voice recommending costly schemes of industrialisation, our observations to the contrary will no doubt prove unpleasant. But a little unpleasantness to start with is better than false hopes, feverish endeavour, and some crores of rupees of dead loss.

Therefore we think that the idea of the railway to Bhatkal costing 1½ to 2 crores of rupees, and the dream of owning the port may lie over for the time being.

We then come to the Satyamangalam railway.

At present the railway line from Bombay stops at Chamarajnager, as at a blind wall. If the unseemly, unsightly gap between Chamarajnagar and Mettupalayam is removed, it will become an interprovincial line from Bombay to Dhanushkoti.

The distance of the gap from Chamarajnagar to Satyamangalam, and thence to Mettupalayam as at present planned, is said to be 85 miles. Part of the road is said to be barren, and the line involves many tunnels, and might cost Rs. 5 crores, whatever the first estimates may be.

But, once again we have to do the unpleasant. Not being a New York paper, the *Rationalist* cannot undertake a Railway survey, but it appears to our mind's eye that a line from Chamarajnagar to Kottamangalam, and thence to Mettupalayam, is a less distant, less angular and less uneven line, with far fewer tunnels, and involving much less capital and recurring costs, and certainly not less beneficial. In fact some good man seems to have surveyed the line over 55 years ago in the first flush of our railway expansion. Government might look into the matter and examine its comparative advantages.

We have read that the Railway Member of the India Government, Sir Edward Benthal, visited Mysore recently, gave evasive and non-committal replies about the Bhatkal and southern connections, and left.

Our readers no doubt have heard, and the Railway Member may have heard, of the Canadian-Pacific railway, Trans-Continental Railway, and Trans-Caucasian Railway, running from one end of the country to another in their respective regions. In view of that the Indian railway system with semi-circular and triangular routes, should appear simply childish. The route from Bombay to Trevandrum is like a drunkard's zig-zagging crawl. The route from Mysore to Mangalore is an ill-shaped and preposterous hexagon.

The connection from Chamarajnagar to Mettupalayam, Dindigal to Quilon, and Arasikere to Mangalore will make the railway system rational, and therefore should be taken up immediately.

To leave the teaming millions of South India today to the mercy of the S. I. Railway, planned long ago to suit the then limited demand, is a piece of callousness which is reprehensible. A thin long line from the Presidency capital, with match-box carriages, and served by numerous feeder lines, a regular Black-hole with over-crowding, and periodically asking people not to travel because it cannot cope with the demand, is a tragic incongruity in the present times, and ought to be mended without delay.

So long as it was private owned, the Railway Board and Railway Member, mostly made up of foreign personnelle, could be deaf to public complaints, and callous to public hardships.

But now, in the words of Chief Commissioner of Railways, Sir Leonard Wilson, "The greater part of the Railways are now the property of the people of India, and the future of the existing great undertaking and its development will depend upon the people."

The Chamarajnagar-Kottamangalam-Mettupalayam line, and the one or two other lines that we have suggested, would go a long way to relieve the dreadful congestion in the S. I. R., and also make the railway system in this part of India more rational.

Sir Edward Benthal, a business-man unexpectedly taken into Government, might justify his choice by thoughtful, considerate, and eager attention to some of these urgent needs. If these are not to form part, and an essential part, of his post-war schemes, then they cannot be said to be worth much. For any railway administrator to ignore these blots on the railway system and continue them during his regime, is to have failed in his duty and prove undeserving of public approbation. We however hope that Sir Benthal will prove otherwise. *Editor.*

For Sale

TYPE-WRITER

SEMI-PORTABLE,

Century No. 10,

AMERICAN MANUFACTURE,

SPARINGLY USED

AND IN SOUND CONDITION

Apply to—

Box No. 85,

"THE RATIONALIST,"

Chamaraja Road,

MYSORE.

CHOOSING A WIFE

Are you in love? Are you considering the qualifications of two or three prospective sharers of your name, domicile, wealth?

Gentlemen, if this is the case you have sought the right seer. Here I am. There need no longer be any guesswork about marriage. The great lottery is about to be reduced to scientific accuracy.

It is necessary to let your head rule your heart only long enough to answer a few questions. The quiz I am going to set you should be answered by you alone, and defnitely not when the girl friend is about, or you may be influenced.

It is essential to your future happiness that you answer each question fairly and honestly, and if you are greatly in love it is well to "lean over backwards" in the matter of scoring.

Don't give her the benefit of the doubt, that is. If you don't know, score zero. It is better for further acquaintance to raise the score rather than to lower it.

Do not score negatively Deductions follow. In scoring do not give her credit for more than a quality's importance to you, no matter how much she has of it.

For instance, if beauty is unimportant in your ideal wife, Olivia de Havilland would score no more than a very ordinary-looking girl.

The most important consideration in a life partner is Companionship. Of the 500 points, approximately, required for a perfect score I allot as many as 105 to this.

The whole basis for points in the quiz is the importance of the quality in *your* ideal wife, so do not hesitate to re-write the test if items I dream important are minor matters to you. I have chosen 20 points as the height of importance for individual items under the main headings.

Considering the young lady as a companion, then, two items are paramount. Is she considerate and is she fun? Does she give a thought to your well-being as well as to her own, and does she make every moment you are together enjoyable? Accordingly, each of these qualities rates.

Now, in scoring your intended for "fun", don't mistake the mere pleasure of her nearness for active contribution to the enjoyment of the occasion. Use your head on this one, not your heart.

By the same token, don't give her 20 for "consideration" just because she's considerate to *you*. She might be in love, too, you know. Watch and see how considerate she is in general. I went out with a girl once who was as nice as apple pie to me but mean to her young brother. I dropped her pretty quickly,

Next—still under the companionship heading—is generosity. This is important, but not quite so important as the first two: moreover, it is partly over-lapped by "considerate." Therefore, it gets only 10 points.

Loyalty likewise gets 10. This is terribly important, and it is possible that you might want to rate it higher still.

Agreeableness, forgiveness, and tolerance are next, getting 10 points each. Justice is slightly under these, with 7 points: loyalty is more important.

Willingness to compromise and cheerfulness earn 5 points each; initiative 4. Initiative, of course, requires that she does not always just sit and let you make the suggestions, but it is at any rate less important than "compromise."

If she has all these qualities to a superlative degree she is a girl in a thousand. But wait! *We* are trying to find the girl in a million.

Let us take a look at her intelligence. I allot it 90 points.

First on the intelligence list is tact, a quality which might be considered as belonging to the companionship group. I class it as a purely mental quality, and give it 15 points.

Talent is worth 10 to me, though there is a lot of room for varying opinions here. Most men will probably not give a damn whether the little woman can draw a straight line or write a bit of doggerel. Give it what you will.

Knowledge of books, too, is worth 10—to me, that is; others will differ. Critical ability from an artistic standpoint is worth 10. She will not like the same things as I do, but she must be able to support her views staunchly.

Many men will prefer to leave this element out, since it is also covered by the next two—"Taste" and "Logic," each valued at 8.

W. E.

(To be continued)

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr R. Tirunarana Iyengar, B.A., Rtd. Asst Commissioner,)

(Contd. from last issue)

The Lord says "stay' and Sri Laksmana uses the word "ಕುರುಷ್ವ". The result of asking the Being which can sustain life only in association, to stay back in separation, is to destroy it The word "ಕುರುಷ್ವ" raises the question "who exists for whose benefit?' and answers it by implication that everything exists for the use of God only and its creation also is for His purposes only. Sri Lakshmana's submission seems to be this—"You are pleased to order me to stay back, apparently considering me as an object who could be so directed—you will not ask your shadow to stay back. I want to become one who could follow you like your shadow."

Saint Nammalwar tells God that if He were to grant salvation to him, it should not be for his benefit but it should be for God's purposes only. So he prays God not to grant it as "you take moksha" but as "accept moksha for our benefit". Here the saint determines what his goal or end is. "To me there is no restriction in respect of any of the following:—enjoyment of unexcelled bliss by becoming a Mukta or Freed Soul: realisation of atma; destruction as it were of the atma; and suffering in hell. These are all welcome to me if it is for your purposes, but if they are to come for my purpose, I do not want any or all of them. Hence you may be pleased to make me of that form which would only be your limb." This is the saint's goal (Avatarika-3 9-9).

(g) Sri Lakshmana says—"Unlike me who have no existence bereft of rendering service to you, you, who are perfect, can afford to be without my services. Notwithstanding this aspect, there is a special feature, that is, for the attainment of my soul-essence, you may be pleased to appropriate me for your service." The fruit of resort to refuge-seeking or absolute self-surrender at the feet of the Lord is the rendering of consecrated service to Him—ಸ್ವರೂಪಪ್ರಯುಕ್ತದಾಸ್ಯ. Sri Lakshmana says—

ಭವಾಂಸ್ತು ಸಹವೈದೇಹ್ಯಾಗಿರಿಸಾನುಷುರಂಸ್ಯತೆ ।
ಅಹಂಸರ್ವಂಕರಿಷ್ಯಾಮಿ ಜಾಗ್ರತಸ್ಸ್ವಪತಶ್ಚತೇ ॥

(Ayo.-31-27)

"you with Sita will be sporting in the mountain valleys. I shall render all kinds of service both while you are awake and asleep." He narrates as illustrative of the several kinds of service he would render.

(h) Saint Nammalwar also expresses himself similarly in 1-4-9 and 3-3-9. The chetana is erected to render all sorts of consecrated service at the Lord's lotus-feet which are supremely befitting for such service, are easy of approach and are of unexcelled bliss. Just as the *sesha-bhuta* gets the fulfilment of his soul-essence only by rendering some kind of consecrated service so also the *Seshi* has to get His essence fulfilled by getting rendered to him some consecrated service:

(i) The *sesha* will deny even the barest creature comfort when he feels that the *Seshi* is not comfortably placed. Guha assured Sri Lakshmana that he and his men would keep watch overnight on Rri Rama and Sita and requested Sri Lakshmana to sleep on the forest-bed prepared for him, Sri Lakshmana replies—

ಕಥಂದಾಶರಥೌಭೂಮೌಶಯಾನೇಸಹಸೀತಯಾ ।
ಶಕ್ಯೆನಿದ್ರಾಮುಯಾಲಬ್ಧುಂ ಜೀವಿತಂವಾಸುಖಾನಿವಾ ॥

When Sri Rama with Sita is sleeping on the floor, how can I get sleep, or even breath freely or be happy?

(To be continued)

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

LOANS GRANTED ON GOOD SECURITIES

CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @3½ % up to Rs. 5000. Rules on application.

FIXED DEPOSITS received at favourable rates which may be had on application.

Dividends declared:

1938	1939	1940	1941	1942	1943	1944
5%	7½%	7½%	10%	10%	10%	10%

Apply to :—

THE MANAGING DIRECTOR

The Mandayam Banking & Insurance Co., Limited,

Chamaraja Road, MYSORE.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

The Madras Law Journal', Madras.

3. .It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 8-0-0

Copies can be had either from
The Author
Balepet, Bangalore City,

Or

THE CORONATION PRESS
Chamaraja Road, Mysore.

Printed at the Coronation Press, 876, Chamaraja Road, Mysore, and Published by G. R. IYENGER.

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 11] MONDAY 26—11—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF

PURE HIGH GRADE MYSORE FILATURE RAW SILK IN ALL SIZES.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

FACTORIES AT

T. Narasipur, Mysore, Sidlaghatta, Santhemarahalli, Kuderu, Mambalii and Chamarajanagar.

Awarded Gold Medal at the Mysore Dasara Exhibition 1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,

T. NARSIPUR. (Mysore District).

CHOOSING A WIFE

(Continued from last issue).

Education is worth 7, and here I would point out that too much education (in comparison with your own) is as great a drawback as too little.

Perception is of the same rank as education and means freedom from the feminine failing of having to have everything explained in words of one syllable or less.

The trio of music, art and games, score 5 each, and will be included according to the scorer's personal preferences. These include both taste and aptitude. Games are included here rather than under amusements, below, for use as a criterion of intelligence.

After intelligence comes disposition, rated as low as 80 only because it is partly included in the two foregoing groups. This overlapping is inescapable, because a girl who has certain qualities is sure to have certain others.

Kindliness gets a good 20 from where I sit. Affection is worth 15. Domesticity, 10: this includes the knack of homemaking plus contentment with home life. If you think that is too little—well, raise it.

Equability is worth at least 8. Sympathy and friendliness likewise. Keep on remembering to judge her relations with others as well as with yourself.

Humility is worth 7. After all, she must at least affect to look up to you. And if she is demonstrative it is worth 4.

Breeding may be covered by the other heads. If it is unimportant to you, leave it out. If it is worth anything at all it is apt to be important, and I put it at 45. Of this family counts 10, charm and manner 20, experience (where has she been, what has she seen and done?) should be about equal to your own and counts 15.

Religion—well, here you have to name your own figure. If you are a Catholic, Jew, Mormon, or of some other minority group, religion will score higher than the 5 I give it.

Beauty you may prefer to discount. If not, it is probably worth about 45.

Under this heading, taste is most important—10. (Note that taste in dress is two points more important than taste in surroundings, yet they probably would go together.)

Figure is worth 1, face, legs, and height no more than 5 each. Make-up, 6. It should be properly applied according to your personal taste.

Hair is worth 3, if it is exceptional hair. Ordinary good-looking hair is worth 2, slightly mousey only 1. If she's bald, score zero for hair.

Or if she is the sort of striking-looking girl who makes people look again when she comes into the room the fact is worth an extra 3—if you like that type of girl.

Health is worth 45. Many will perhaps re-assess it ahead of beauty in importance. Heredity is 10. What has her family got? General health is worth 20, and the maternal aptitude another 15. Is she equipped to bear you a family? If you have no data on this delicate point, give her 15 till you find out differently. If you are not a family man throw in this 15 with "General Health."

Dancing is worth 20. If you can, it is important that she should dance well with you. If you can't, it is equally important that she does not.

Her night-club manners, as far as they differ from everyday manners, are worth 6. Such things as applying make-up at the table would count here. And if she likes a *risque* story or quip, that gets 1, but no more. Not for me, at any rate.

Conversation will have been covered mainly by companionship and intelligence, and perhaps under other headings, but there are still points worth about 30 that may be considered. Subtlety I would put at the top.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/8	1/4,

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		,, 25 per insertion.
Half Page	...	,, 15 ,,
Quarter Page	...	,, 8 ,,

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

When you make a remark intended for her comprehension alone, does she "get it?" Is she able to make a remark in a room full of people that you alone catch? If she can it is easily worth 10.

Reticence is almost as important. If she can keep something to herself it is worth at least 8. Does she always have to talk? A talent for silence is worth not less than 7. And if she is witty we will give her 5 for it.

Are her amusement tastes the same as yours? It is important, 20 points' worth, if they are.

The various sub-heads will be a matter of individual preference. I shall list mine to give you an idea. Quiet amusements I put at 7. Bridge is worth 7 to a fiend like me—more to a great expert. Active sports I would classify no higher than 3, but many men go for the athletic girl. Cards other than bridge would be worth 2 to anybody.

I would like a wife who could play chess. It would be worth 1.

Now, hold on. Even if she has scored full marks so far we are only half through our test. There are a number of things she may do which would disqualify her from being the perfect wife.

If she is selfish or nagging, deduct 50 points each at once: these are intolerable faults. If she is an "ailing" hypochondriac type, also deduct 50.

Again, some women have a penchant for unnecessary advice which is almost as bad as nagging, though it is meant in the kindest way. I am allergic to excessive advice and would discount 40 for this. She may be "bossy" or overbearing. This would count 35 against her.

A certain amount of laziness is excusable, but if she is so lazy that you have had occasion to remark about it to her, knock off 30.

Excessive vanity would deprive her of 25 points. Untidiness discounts 15. Personally, I would cut out 15 for an Amazon, too, but use your own judgment. You might want to deduct for the clinging-vine type; say 10 points.

If she is jealous or catty discount 10 each. These are irritants in a woman you are going to have to live with.

A woman who is too neat is always putting a man's things away where he can't find them. Ten off for this vice.

If you object to smoking it can be irritating enough to devaluate her by 5 points. Any little things about her that get on your nerves may be proportionately discounted.

By this time, you will agree, you have a pretty good angle on the prospective bride.

Four hundred points is a passing score. Most girls will score between 300 and 350. Don't give them a second thought except as friends. From 350 to 400, try going about with her for a time and see if closer acquaintanee will improve the score.

Above 400 is definitely the marriage line, and if she scores from 470 to 485 don't read any farther.

Lay down this magazine, pick up the telephone, and tell her to cancel the rest of her engagements for the day because you are marrying her.

If her score goes over 485 forget her. She is either married already, or an angel.

You couldn't be as lucky as that. You can shoot yourself if you wish. W. E.

PRINTING *in English, Canarese, Tamil, Telugu, and Sanskrit.*

POSTERS, LETTER-HEADS AND BOOK-WORK.

THE MANAGER,

Charges Moderate.

CORONATION PRESS,
CHAMARAJA ROAD, MYSORE

The Rationalist.

Monday 26-11-1945.

TWO MANIFESTOS

We published in our last issue two manifestos, one by the American President Truman, and the other by the so-called "Congress High Command."

Note that military expression based on the words "German High Command" of the last war. We talk of Democracy, but we think, and act, in terms of Autocracy and Dictatorship. We talk of abolishing Princedoms, but we love high-sounding courtier names. One of them is known as "Sirdar"; "Sirdar," where? Of course, we forgot, in Mahatma Gandhi's Court in Agakhan Palace! We talk of ruling by the public will, but we issue one-man commands in the manner of a General Mac Arthur holding sovereign sway!

To return to the Manifestos, not two years ago, President Roosevelt and Premier Churchill issued what was called "the Atlantic Charter", to ensure Peace to the world for all time. President Truman was Vice-President Truman then. Evidently in that ideal democracy, he was not consulted in the framing of that Charter, and he now feels entitled to issue a new Charter of his own. The Atlantic Charter was written on the water, and like things written on the water may be dismissed as having left no trace behind. So now we have the Truman Manifesto.

Firstly, "We seek no territorial expansion or selfish advantage." No, certainly not. We will take a few bases in the Pacific, just to keep that part of the world obedient and harmless. We want Persian Oil only to distribute it to the world at large. We only want freedom of the seas for our ships, and of the Air for our aeroplanes, a free market in the world, and, as one of the Allied Three, the right to issue orders to all smaller nations how to conduct themselves in general, how to run elections, choose Governments and so on.

If any one thinks that all this is territorial expansion or selfish advantage, he must be taught to think otherwise.

Secondly, "we believe in the eventual return of sovereign rights and Self-Government to all people deprived of them by force." Does this refer to those lately deprived by the Axis Powers, such as France, Belgium, Norway, Poland, Burma and Malaya, as well as those recently deprived by the Allied Powers, such as Germany, Japan, Esthonia and Finland, and also too to those deprived much earlier, such as India, Burma, Java, Malaya, the East-Indies etc? That word "eventual" is a safe word. It coversanything. If not today, it may be a hundred years hence!

"Thirdly we shall approve no territorial changes in any friendly part of the world unless they accord with the freely expressed wishes of the people concerned."

"Fourthly, we believe that all peoples who are prepared for Self-Government should be permitted to choose their own form of Government without interference from any foreign source. This is true in Europe, Asia, Africa as well as in Western Hemisphere."

Is Indonesia which has established a Government of its own, and is able to wage fierce war against its old masters and its new occupants, "prepared" for Self-Government? Is Burma which has had a Government of its own for 4 years, after its British Governor left it in the lurch, "prepared" for Self-Government? Or are they both unprepared?

Is Greece which cannot have a stable Government for two months running more prepared? Is France in which party caucuses are unable to form a stable Government prepared for Self-Government? And yet France and Greece should have Self-Goverment, and Indonesia, and Burma, leave alone India, shouldn't have Self-Government?

"Sixthly, he says, "we shall refuse to recognise any Government imposed on any nation by force of any foreign power." Does it mean that America will not recognise any Government which may be set up in Indonesia, by the British and Dutch soldiery by the use of force? If so has a *demarche* been sent to the two powers to that effect? And what about Bulgaria, and Spain? Is America doing anything to force out the existing Governments in those two countries?

Then eighthly, "we believe that all States which are accepted in the Society of nations should have access to trade and raw-materials of the world." We believe that except Spain and Germany and Japan all States have been accepted in the Society of Nations judging from the San Francisco Conference. Does President Truman mean that every one of them should have free access to the trade and raw-materials of all the others, as also throw open its own trade and raw-materials to all the others? Would not it result in chaos? Is U.S.A. prepared to throw open its raw-materials to Great Britain, Russia, India, and other countries? If Great Britain threw open the raw-materials of the empire, would it last a month? If Russia is to throw open its raw-materials to U.S.A. and England as well as other contries its new status as a defiant and omni-potent world power would be done for!

Trade and raw-materials have been the cause of two world-wars, and unless each State is prepared to limit its needs, deadlock, rivalry, and clashes are sure to arise. In fact these two seem to have already become a bone of contention between England and U. S.A.

"Twelfthly, preservation or peace between nations requires a United Nations organisation composed of all peace loving nations who are willing jointly to use force if necessary to ensure peace."

Is there any nation which is not peace loving so long as its welfare is assured and ambitions are satisfied? Is there any nation which will not go to war if its needs are denied and its desires are opposed? And does Mr. Truman mean that all nations should jointly use force to ensure peace, and then the big Three or big One only should do the ruling and ordering as is being done now in Germany and Japan?

He concludes, "It may not be put into effect tomorrow or the next day, but none the less it is our policy and we shall seek to achieve it."

We have tried to show how nebulous and ill-thought out the policy is, and how ineffective it will prove in the achievement of world-peace. And yet it is conceived and propounded by the chosen Head of the most forward and prosperous nation of today!

Even if it were wisely conceived, when Buddha's teaching of self-abnegation and Christ's Ten Commandments could not save the world from wars, will Mr. Truman's innocent prattle save it from wars for all time?

(To be continued) *Editor.*

THE STOP WATCH

There is a common delusion that the stop watch is used to speed up workers, in a nefarious way make them do more work for a lower percentage of wages.

Almost always, when a stop-watch is used in a factory, the workers regard it with strong suspicion. They look upon it as a danger to their interests.

So, what is the truth about the stop-watch?

There are two main reasons why a stop-watch is used. These reasons are:

1. In most large factories there are some operations that are performed 1,000,000 times a year.

2. Almost always, a worker, when uninstructed, does the job in the hardest and slowest way.

A stop-watch is used to benefit the firm and the workers, both. Any sensible body of workers should ask to have the stop-watch used on their jobs.

By means of the stop-watch the costs of production can be decreased, the wages can be increased and the work can be made easier. And there is not necessarily any "speeding-up" at all.

A worker is not made to work harder. He is taught to work correctly. He is shown how to do more with less energy and fatigue.

If a job is done 1,000,000 times a year, even if it is only a 6-second job, to save one second is important.

To save 1,000,000 seconds means to save 277 hours a year. At 9d. an hour, that is £10.

To save £10 a year on 1,000 workers, that means £10,000, which is a 5 per cent. dividend on £200,000.

You can now see what the stop-watch means from the point of view of net profits.

When left to themselves, workers invariably use more energy than they need to do. They work at arm's length. They make unnecessary motions. They do not know the technique of hand-work.

By means of the stop-watch the time required for repetition work has been reduced by 30, 40 or 50 per cent. To do this is not "speeding up". It is as helpful to the workers as it is to the firm.

SOME NOTABLE BOOKS.

1. SELECTIONS FROM INGERSOLL—

By Ram Gopal, Bar-at-Law. A Great Book, containing 1000 pages of the cream of Ingersoll's writings and speeches.

"In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled."

Popular Edition ... Rs. 5—0—0
Library Edition ... „ 6—0—0

2. SOCIOLOGY—

By RamGopal, Bar-at-Law, and G. R. Josyer, M.A., F.R.E.S.

Dr. Sir J. C. Bose, KT., F.R.S.—"A most interesting work."

Prof. Jadunath Sarkar, C.I.E.—"An immense amount of information has been compressed into it, much of which is unknown to our average countrymen."

Dr. Sir Radhakrishnan—"Excellent little book highly useful to students

Dr. C. R. Reddy—"Excellent little book. A helpful volume on a very comprehensive subject."

Harvey E. Fisk, Wall Street, New York—"I have rarely read a book with more interest than your Sociology."

Approved by Andhra University—

As a text on Sociology for B.A.

The Department of Public Instruction, Bombay Prcy,
For inclusion in Teachers' Libraries in Schools.

The Department of Public Instruction, Central Provinces,
As a prize Book and for Libraries in all Schools.

The Educational Department, Baroda,
For Libraries.

The Educational Department, Mysore,
For Libraries of High and Normal Schools.

Price Rs. 2.

TIPPU SULTAN from a contemporary memoir.
By G. R. JOSYER, M.A., F.R.E.S., F.M.U.
A brilliant word-picture of the maligned ruler of South India. 0-6-0

PROBLEM OF WEALTH,

By G. R. JOSYER, M.A., F.R.E.S., F.M.U. 0-2-0

"I must first of all say how well you write English! Your style is admirable, sententious, and striking. It invites a willing perusal. This is the first requisite of a popular author."

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(*Contd. from last issue*)

(j) When Sri Rama asked Sri Lakshmana to return to Ayodhya, the latter says—

ನಚಸೀತಾತ್ವಯಾಹೀನಾ ನಚಾಹಮಪಿರಾಘವ ।
ಮುಹೂರ್ತಮಪಿಜೀವಾವೋ ಜಲಾನ್ಮತ್ಸ್ಯಾವಿವೋದ್ಧೃತೌ ॥

O Raghava! without you (when in separation from you) Sita will not be one in existence. Your servant also (myself) will not be one in existence. When in separation from you, there is no existence at all. Even if these were to be any existence at all, it can only be for a moment. A fish taken out from water has life only till the wetness on its body dries up. Even so our existence is only till we come to know that the idea of asking us to stay back, is also in your mind.

(k) To the sesha the Lord Himself is brother master, father and all kind of relation—vide

"ಭ್ರಾತಾಭರ್ತಾಚಬಂಧುಶ್ಚ ಪಿತಾಚ ಮಮ ರಾಘವಃ"

(Ayo-58-31).

(l) The *sesha* does not hesitate to forfeit his life in the cause of the *Seshi*. When the brothers were caught between the shoulders of the Rakshasa Viradha, Sri Lakshmana says—"ಮಾಂಚಭೂತಬಲೀಂ ದತ್ತ್ವಾ ಪಲಾಯಸ್ವಯಥಾಸುಖಂ" (Ar.-)—"Offer me as food to the Rakshasa and escape safely from his clutches." Vide also the instance of Pillai Tirunaraiyur-araiyar, Gospel No. 52.

(m) When Sri Rama asked Sri Lakshmana to construct a hermitage in a suitable place, the latter says—

ಏವಮುಕ್ತಸ್ತುರಾಮೇಣ ಲಕ್ಷ್ಮಣಸ್ಸಂಯತಾಂಜಲಿಃ ।
ಸೀತಾಸನುಕ್ಷಂ ಕಾಕುತ್ಸ್ಥಮಿದಂವಚನಮಬ್ರವೀತ್ ॥
ಪರವಾನಸ್ಮಿಕಾಕುತ್ಸ್ಥತ್ವಯಿವರ್ಷಶತಂಸ್ಥಿತೇ ।
ಸ್ವಯಂತುರುಚಿರೆದೇಶೇ ಕ್ರಿಯತಾಮಿತಿಮಾಂವದ ॥

"Sri Lakshmana, who was thus told by Sri Rama, with *anjali*, in the presence of Sita, submitted these words to Him who was born in the family of Kakustha:—'O Kakustha! In all your thousands of years of presence here, I shall always remain your dependent and obedient servant. You yourself may be pleased to select a pleasant spot and order me to put up a hermitage thereon'" Learned commentators explain the slokas graphically by describing the mental attitude of Sri Lakshmana regarding his ಪಾರತನ್ತ್ರ್ಯ. Sri Rama wanted his brother to select a spot convenient and agreeable to Sita, himself and Sri Lakshmana as well. He could not suffer the independence of selecting the site thrown on his shoulders nor did he relish the idea that his convenience should be taken into consideration. The letter ತು in ಏವಮುಕ್ತಸ್ತು indicates distinctness or separateness. Sri Lakshmana reflected—"when Sri Rama in this manner imposed independence in me whose essential characteristic is dependence (ಪಾರತನ್ತ್ರ್ಯ), does it not tantamount to my being renounced?" He was seized with the feeling of separateness caused by the idea that he stood rejected. That is to say, "up till now there was injury to my soul-essence by ignorance of the knowledge of ಪಾರತನ್ತ್ರ್ಯ. Over and above this, now, Sri Rama Himself has caused injury to my soul-essence of dependence. By this, will I, hereafter, possess anything which may be said to be my soul-essence?"

Sri Laksmana whose soul-essence was dependence did *anjali* in the presence of Sita. The implication is this,—"If I had this myself destroyed or injured my soul-essence, some other means might be sought for to restore and to protect it. But as Sri Rama Himself is inflicting the injury, I am powerless in the safe-guarding of my soul-essence. *Anjali* is the means of gaining all kinds of desire, and it is by this alone that my soul-essence should be got protected. Sita is the mediatrix and she would plead with the Lord on behalf of Sri Lakshmana whom she knows as being attached to nobody else other than the Lord. Her intercession with his *anjali* in addition would certainly secure the desired end. "ಸೀತಾಸನುಕ್ಷಮ್" also indicates that the consecrated service pertains solely to Lakshmi-Consorted Narayana, the import of the latter part of Dvaya—"ಶ್ರೀಮತೇನಾರಾಯಣಾಯನಮಃ". *Kakutstha* implies that 'not only in your Manifestation Supreme (ಪರತ್ವ) but also in this your Manifestation Distinctive, I remain your dependent and obedient servant.' ಶತ in ತ್ವಯಿವರ್ಷಶತಂಸ್ಥಿತೆ implies that at all times dependence (ಪಾರತನ್ತ್ರ್ಯ) is his soul-essence. Sri Lakshmana says—ಪರವಾನಸ್ಮಿ—that his status is one of dependence and subordination and requests Sri Rama to select a place agreeable to him (without any consideration for Sri Lakshmana's convenience) and order him to build the hermitage thereon.—

"ಸ್ವಯಂತುರುಚಿರೆದೇಶೆ ಕ್ರಿಯತಾಮಿತಿಮಾಂ ವದ".

(*To be continued*)

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 8-0-0

Copies can be had either from
The Author
Balepet, Bangalore City,

Or

THE CORONATION PRESS
Chamaraja Road, Mysore.

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by C. R. JOSYER.

Registered No. M. 4559

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 12] MONDAY 3—12—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF

PURE HIGH GRADE MYSORE FILATURE RAW SILK IN ALL SIZES.

FACTORIES AT

T. Narasipur, Mysore, Sidlaghatta, Santhemarahalli, Kuderu, Mamballi and Chamarajanagar.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

Awarded Gold Medal at the Mysore Dasara Exhibition 1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,

T. NARSIPUR. (Mysore District).

DIAMONDS

Think of gallant men and beautiful women, of luxury, gaiety, the display of wealth, the glitter of jewellery on delicate hands and bare necks.....and then come with me. If you want the romance and drama of diamonds, prince of gems, you will not find it in places where diamonds are on show. The entrancing story will take you, not into high society, but into commerce and trade, into industry and banking, and among the tragic histories of those tragic figures of war—the refugees.

Here is a picture. A couple of tired, middle-aged women with thick ankles—they might have been two middle-class housewives from anywhere—are being searched by rough officials on a quay. A stone's throw away is the vessel that will, if they are lucky, take them to freedom A few miles behind them war is raging The officials are suspicious. They cut up the leather of the women's shoes, tear the linings of their coats, make them take down their hair. But they find nothing, and the refugees are allowed to depart.

And depart rejoicing! Their little store of diamonds have not been discovered, and so they will be able to start again in a new country, not altogether penniless.

Diamonds are portable wealth that carry their value in their face. You can always realize on them anywhere, and much more readily and with a smaller sacrifice on original outlay than on any other commodity.

But it should in all fairness to one's jeweller be borne in mind that a distinction must be drawn between inset stones and elaborately set ornaments. For into the latter has gone much more than the gems and the precious metal Design and fashion have their price, too.

Of the all too many strange cases that have come to my notice of attempts by refugees to bring out of their country at least some of their valuables I will mention only one.

It concerns a famous jewish surgeon in one of the large German cities. The Gestapo gave him three day's notice to take himself and family over the border. 'Two suitcases you may take, no more," he was told, "and no gold or silver articles or gems, and of ready cash not more than fifty marks per head."

SURGEON'S SPECIMENS

He went to see an influential non-Jewish colleague.

"Listen," said his friend. "Anything I can do to help you in your plight I will do, but I must be careful for my own sake. Go and see so-and-so of the Gestabo. I have saved his boy's life, and I am still attending him. Ask him for permission to bring away some of your books and anatomical specimens. When you have done this I shall talk to him, too."

"What good will this do me?" said the Jewish surgeon.

'When you get the permit," replied the other, "bring me your own and your wife's jewels—that is, if you trust me."

In due course, the anatomical specimens arrived in Switzerland, and when the recipient searched amongst these specimens, which included a skull or two, he found what he had looked for. His colleague had played the game. The Jewish surgeon came to London and is now in New York doing quite well there.

The present increase in diamond prices is not only due to the demands of potential refugees or those who remember what happened to currencies after the last war. The Board of Trade, as part of the Government's control measures to prevent the country from bleeding itself to death financially, has issued an order that of merchants' stocks of diamonds 75 per cent. must be exported to provide foreign currency with which to meet our obligations abroad.

BLACK MARKET IN DIAMONDS

Where there is control there automatically looms up a black market, and the diamond trade is no exception. How can it be, when a rich investor may be prepared to pay £1,000 per carat for a rare blue-white gem of, say, from 15 to 20 carats? In pre-war days, such a stone would not have brought more than £250 per carat, and single-carat stones of similar quality £35 to £40, whereas today dealers would pay willingly up to £160 for them.

But the greatest scarcity has made itself felt in the small sizes called melee. They run from six stones to over 200 to the carat, and it must be remembered that a carat is only the 5,000th part of a kilogramme.

(To be continued)

KIND OF MAN

Once, when on a dream visit to the land of Fantasia, I saw an odd incident that remained in my memory.

As I am a lover of gardens, I was walking along a residential street, noticing the flowers and shrubs and garden designs.

I came to a garden in which a very pompous man was working. He was evidently the house-owner.

He had a watering-can and spade. He was watering some plants and energetically digging up others.

I saw him dig up a beautiful flowering plant. This aroused my curiosity and I ventured to walk into his garden and talk to him.

I saw that on every plant there was a tag, on which its name was written.

To my surprise, I saw that he was watering the Weeds. These weeds were named "Dignity," "Self-Esteem," "Aloofness." "Unteachability."

Also, I saw that he had dug up some beautiful plants that were marked—"Humour," "Jollity," "Sympathy," "Efficiency." "I regard these as weeds," he said to me.

"But, my dear Sir," I said to him, deferentially, you are digging up the wrong plants."

He looked at me coldly, "That's the kind of a man I am," he replied.

I could think of no answer to this, so I walked on my way.

A. B.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Sir Mirza Ismail's Dewanship	0—2—0
8.	Small-pox and its treatment in Vedic Times	0—2—0

MINISTERS

A: "I've got a bit of news for you. The Minister is on his way out.'

B: Our Minister?" A. nodded, yes.

B: "When?"

A: "Within the next few days. It'll be announced tomorrow."

B: Who are we getting?"

A: "Pedder."

B: "Good God! That die-hard?"

A; "Oh, he'll be all right. He'll do as he is told. In his last job I'm told they had a marvellous technique for dealing with him. They just used to tell him that he mustn't bother with detail, because his time was too valuable. The old boy ate it, and they got him to the point eventually where they only sent him about two papers a week. They called it his ration!"

B: "Is our Minister getting another job?"

A: "I haven't heard. I think he's a bit unpopular in the house at present, so that they may be putting him back in store."

This is a talk, not about Mysore, but about Ministers in that great Democracy, England, and shows how Ministers administer there. We are sure that it will be a long time before that stage is reached here.

Ed.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		,, 25 per insertion.
Half Page	...	,, 15 ,,
Quarter Page	...	,, 8 ,,

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

The Rationalist.

Monday 3-12-1945.

TWO MANIFESTOS

II

Then we pass to the Congress Manifesto. The American Manifesto purported to solve the after-war problems of peace for the world. The Congress Manifesto purports to propound its aims on the eve of the elections.

It starts with the declaration, "On the 8th of August 1942 the All-India Congress Committee passed a resolution, since then famous in India's history. By its demands and challenge the Congress stands today. It is on the basis of this resolution and with its battle-cry that the Congress faces the elections to the Central and Provincial Assemblies."

So it starts. We do not know whose phraseology this is, Mr. Nehru's, Mr. Kripalani's, or all the worthies of the Working Committee jointly. We believe Mr. Nehru is a practised writer, and his auto-biography is widely read by foreign readers. Mr. Kripalani, judging from his locks, seems to be an imitation of Mirabeau of the French Revolution. Mirabeau used to say, "When I shake my terrible locks all France trembles." He described himself to a lady who had never seen him, "Figure to yourself a tiger who has had the small-pox!" Mr. Kripalani looks more like the blood-hound than the tiger, and we do not know whether he has had the small-pox.

However, whoever may have drafted the wording of the Manifesto, we are surprised that it should be so badly conceived and so poorly worded. The statement of a 60 year old fighting national executive should be characterised by sobriety of thought, clear-cut expression, and adherence to truth, and not be childish, crude, nebulous, and bombastic.

To call the 8th. August 1942 resolution "famous in India's history," discloses an utter lack of historical perspective. How is the resolution famous? Is it famous like the Mutiny of 1857? If so who are its Tantya Topi, Nana Saheb, and Jhansi Rani? The resolution, really, is no more than the hundreds of resolutions passed by the Congress during the last 60 years.

Or if what is referred to is the revolt which broke out subsequent to the resolution, how does it compare with the 1857 one from the stand-point of history? It was practically still-born, and fizzled out like a wet bomb. It was only another episode, like Non-co-operation, Triple Boycott, and Salt-Satyagraha, of the Gandhian regime. And yet Pandit Nehru, historian of the World though he is, would style it "famous in India's history."

"By its demands and challenge the Congress stands today," the declaration states. The demands are nothing new, and the challenge has been met. It is over three years now, political upheavals have rocked the foundations of most nations in the world, and yet the Congress Working Committee, like the Mysore Municipal Council, wants to sit cursing by the carcase of a dead resolution.

"It is on the basis of this resolution and with its battle-cry that the Congress faces the elections," it adds. What is the battle-cry? Is it "Quit India"? The cry is alright, but where is the battle? Is it in the elections, and against the Hindu Mahasabha? Or is it against the British?

There is a belief among unsophisticated people even today that the name of Rama written in an exercise book a lakh of times makes one prosperous and achieves his desires. Are the British supposed to Quit India by the

mere repetition of this catch-word? The high-flown Sirdar Patel loftily observes, "If they don't Quit India soon, we will cry 'Quit Asia'." Oh yes, cry away, till you are hoarse, in Tennyson's language,

"Like a child crying in the night,
Like a child crying for the light,
And with no language but a cry."

Though Mr. Gandhi is pretty silent, we find that both Pandit Nehru and Mr. Patel have now-a-days a tendency to bragging and heroics. If it is only a pose, meant to inspire impressionable school-boys and gullible mill-hands, one might let it pass. But they really seem to think that they have achieved much, and are therefore entitled to brag and feel heroic about it.

It is now 60 years since the Congress met at 12 noon on the 28th December 1885 in the Hall of the Gokuldas Tejpal Sanskrit College at Bombay, under the presidentship of W. C. Bonnerji, with Dadabhai Naoroji, Pheroze Shah Mehta, Dinshaw Wacha, Chandavarkar, S. and G. Subrahmaniers, and P. Ananda Charlu, among the participants.

The first resolution demanded an enquiry into the Indian administration. The second the abolition of the Secretary of State's Council. Another the reduction of the Military expenditure.

After a 60 years' cycle of campaigning the Congress finds all three of them as live and thriving as ever. Then what is there for Mr. Patel and Mr. Nehru to be proud of?

Compared with the achievements of the War-Cabinet of England, the gallant resurrection of Russia under the Stalin Government, the heroic endeavour of the Chungking administrators to resist invasion, the amazing fight put up by the Indonesian Liberators, do the achievements of the Congress Working Committee stand out in 'refulgent magnificence', to use a Nepalese phrase?

Even within its own career, does the Congress stand on a higher pinnacle today than in the days of Dadabhoi Naoroji, Badruddin Tyabji, Allen O' Hume, Sir William Wedderburn, Dinshaw Wacha, K. T. Telang, W. C. Bonnerji, Annie Besant, Ananda Mohan Bose, and Rash Behari Ghose, than in the days of those Mahratta live wires, Tilak and Gokhale, and Surendra Nath Bannerji, Bepin Chandra Pal, Arabind Ghose, and Lala Lajpat Rai, or in the more recent days of Mahatma Gandhi, Motilal Nehru, C. R. Das, and S. Srinivasiengar? If the pinnacle looks higher to those standing on it, it is because they are standing on the tri-pod of arrogance, hauteur, and false pride.

Congress at one time was the platform and voice of India. Today the Musalmans, or the bulk of them, have a battle cry of their own, and the Harijans also claim a separate entity.

While these things should make the Congress thoughtful, humble, wiry and steadfast of purpose, to indulge in bombast and bragging, and use words like "famous in India's history," "challenge", and "battle-cry" hardly shows wisdom or sanity. India's history is a vast desert of forgotten things, and the Congress is but a spec in that history.

What they should do, if the Congress Committees are thinking, and not merely speaking, in terms of challenges and battle-cries, is to recollect the old saying,

ಅಗ್ರತಶ್ಚತುರೋ ವೇದಾಃ ಪೃಷ್ಠತಸ್ಸಶರಂ ಧನುಃ ।
ಇದಂ ಬ್ರಾಹ್ಮಮಿದಂ ಕ್ಷಾತ್ರಂ ಶಾಪಾದಪಿ ಶರಾದಪಿ ॥

"Agrataschaturo vedah prishthathassasaram dhanuh ।
Idam brahmamidam kshatram shapadapi sharadapi ॥"

"With the Vedas in front, the bow and quiver-full of arrows at the back, the one weapon pacifist, the other militant, by the curse or by the arrow you must defeat your enemy."

(To be continued) *Editor.*

CONTROLLING BUSINESS

"The two richest Americans in their generation were Rockefeller and Carnegie. And both men made it a habit to manage their affairs from a distance.

Neither man took any part in the routine work of his business. Usually Rockefeller was at home and Carnegie was travelling.

What, then, were their methods?

Rockefeller took in his ablest competitors and laid upon them the burden of management. Also, he was quick to promote his ablest managers

Carnegie took in 43 of his managers as partners, so that they would have a share in the profits. And he constantly sent to them praise, criticism and suggestions.

Both Rockefeller and Carnegie cut free from the daily work and gave their time to planning, foreign trade extensions, improvements, etc.

They made "remote control" more effective than on-the-spot control. They thought of the Future, and left the duties of the Present to their subordinates.

The head of one of Britain's largest industrial companies follows the same policy. He spends nearly all his time travelling, overcoming the obstacles to foreign trade. He is rarely in his London office.

There were two great New York editors, too, who followed the policy of "remote control." Pulitzer managed his newspaper from a yacht, because of his blindness; and Bennett managed his newspaper from Paris.

Both newspapers, by the way, prospered under this "remote control", and both did badly when they went back to on-the-spot management.

It is certain that most men live too close to their business. We all know many a man who hates to leave his office at the end of the day. He would like to take it home with him and sleep with it under his bed.

Any man who has not learned how to organise tries to do as much as possible of the day's work himself.

He makes himself like the big pole of a tent. When he dies, the tent collapses. This is a mistake from his own point of view of the business.

No man can see his business as a whole when he is always in the midst of it. And when he fiddles with details he neglects the big job of looking ahead and planning.

As you can see, there is a good deal to be said in favour of the policy of "remote control."

"SARVA VRANA VINASHINI"

Sovereign herbal Ointment for all sorts of ulcers, wounds, boils etc., however obstinate.

½ Tin Rs. 1—4—0 Sample 0—2—0

Postage extra.

Pandit, **P. H. Chandrabhan Singh,**
Cheluvamba Agrahar,
MYSORE.

For Sale

TYPE-WRITER

SEMI-PORTABLE,

Century No. 10,

AMERICAN MANUFACTURE,

SPARINGLY USED

AND IN SOUND CONDITION

Apply to—

Box No. 85,

"THE RATIONALIST,"

Chamaraja Road,

MYSORE.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

(n) Sri Rama says—

ಭಾವಜ್ಞೇನ ಕೃತಜ್ಞೇನ ಧರ್ಮಜ್ಞೇನಚ ಲಕ್ಷ್ಮಣ ।
ತ್ವಯಾಪುತ್ರೇಣಧರ್ಮಾತ್ಮಾನಸಂವೃತ್ತಃ ಪಿತಾಮಮ ॥

(Ar.-15-20).

Here is a wonderful appreciation by the *Seshi* of the services of His *sesha*. After completion of the construction of the hermitage and its consecration, on the invitation of Sri Lakshmana, Sri Rama with Sita visited the hut. He was overpowerd with joy at the construction and the conveniences provided therein. Not being able to contain within himself his love and pleasure, he gave vent to the following expression—"O beloved! I am supremely pleased. What return can I make for this, your achievement? Here, see the only recompense is my embracing you" with intense love. With both his arms, Sri Rama firmly embraced his brother. Sri Rama says—"grasping my intention, thinking deeply what all conveniences have to be provided for me, fully understanding your duty (ಧರ್ಮ), you are acting. I have to consider that, having got such a good son as yourself, the virtuous soul, my father Dasaratha, is alive."

(o) Surpanakha says that Sri Lakshmana cherishes deep Love towards his brother and that he conducts himself as Sri Rama's servant. She further says that he is the right hand of Sri Rama and is his Dearest as his moving outward life. (Ar. 34-12-13).

(p) The *sesha* who is after increasing the greatness and eminence of the *Seshi*, does not heed even his own destruction in the cause of his *Seshi*. Sri Rama was confidentially engaged with Devadutz. Sri Lakshmana was keeping watch at the doorway. He had strict orders not to permit any one inside.—Durvasa appeared and demanded admittance—Sri Lakshmana informed him of the orders of Sri Rama. But Durvasa insisted that he should go inside and said that, if prevented, he would curse the family, Sri Rama and Sri Lakshmana. Reflecting a little, Sri Lakshmana decided that instead of bringing in the disagreeableness of a curse on Sri Rama it was mete that he should become extinct. So he allowed Durvasa to enter in and he also went in and addressed Sri Rama thus—

ಮುದಿಪ್ರೀತಿರ್ಮಹಾರಾಜಯದ್ಯನುಗ್ರಾಹ್ಯತಾಮಯಿ ।
ಜಹಿಮಾಂನಿರ್ವಿಶಂಕಸ್ತ್ವಂ ಪ್ರತಿಜ್ಞಾಮನುಪಾಲಯ ॥

(Ut. 106).

"O Maharaja! If you are pleased to evince love towards me as one born after you (or in the highest degree if you are pleased to bestow your grace on me as your servant, abandon me without any compunction. Protect the virtuous vow taken by you." [Sri Lakshmana left this world.]

Sri Rama, who suffered separation from Piratti (Sita) for ten months at the tail-end of his forest-life, could not suffer even for a day, separation from Sri Lakshmana who accompanied him to the forest, saying, "Pray! I have no existance without you". Sri Rama fasted the whole day and that very evening left this world saying "you are not (do not exist) without me."

(To be continued)

PRINTING *in English, Canarese, Tamil, Telugu, and Sanskrit.*

POSTERS, LETTER-HEADS AND BOOK-WORK.

THE MANAGER,

Charges Moderate.

CORONATION PRESS,
CHAMARAJA ROAD, MYSORE

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

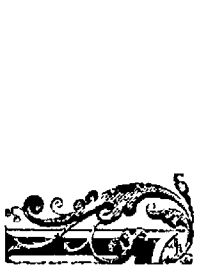
"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 8-0-0

Copies can be had either from
The Author.
Balepet, Bangalore City,

Or

THE CORONATION PRESS
Chamaraja Road, Mysore.



Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M. 4859

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 13] MONDAY 10—12—1945 [PRICE 0—1—6

UNIVERSITY OF MYSORE

Office of the University of Mysore,
Camp- BANGALORE,
Dated 30th November, 1945.

No. G3. 723/45-46.

NOTIFICATION.

REVISION OF THE LIST OF REGISTERED GRADUATES.

Under Statute 76 (page 14 of Calendar Vol. I for 1942-43) extracted below * Registered Graduates of this University are requested to send their applications for revision or correction in the following form so as to reach the office on or before **15th December 1945.**

NAME (with degrees)	ADDRESS.
1	2

* " 76. The Register of Graduates shall be revised and corrected on the first day of January of each year. Applications for revision or correction shall reach the Registrar not later than the fifteenth day of December preceding. "

By Order.
D. S. GORDON.
Registrar.

DIAMONDS

(Continued from last issue).

The reason for this scarcity lies in the fact that in Belgium, Holland and Germany most of the diamond cutters have been rudely torn from their skilled work, and anyway the few who have been left to carry on cannot get the "rough" diamonds, as the mines are almost entirly under British control.

But even in peace-time these splendid tokens of wealth have more important uses than to be displayed in jewellery. Collectors collect them: Governments and great syndicates use them as security in big financial undertakings "Crowned heads wear replicas of them while the real thing lies deep in vaults, safe from thieves.

At least three-fourths by weight of all the diamonds in the world are quite unsuitable for use as jewels, even by the least exacting. These stones, opaque and of colours ranging from white to jet-black, chipped, cracked or otherwise maim-ed, are not worth the trouble of faceting and polishing.

Yet these proletarian three-fourths are the world's worker-diamonds. By virtue of their great hardness, which is greater than anything else in the world, they are invaluable to an increasing number of industries. There can scarcely be a well-equipped machine shop anywhere that has not one or more tools set with a diamond. It ought to be a source of satisfaction to us that most of the known diamond-producing areas of the world are controlled by the British Empire and British capital. Diamonds play, indeed, an irreplaceable part in armaments production.

The layman may well wonder what particular uses are made of diamond tools. Briefly, and without entering into technicalities, some stones because they are pointed are best suited for piercing and drilling, others because of their keen cutting edge are adapted for cutting through the hardest metal alloys. Yet others, because of their natural formation, or of the shape given them by the lapidary, are indispensable for smoothing bores or in the truning of wheels.

For wire-making, diamonds are used into which holes of the required dimension have been drilled with another diamond.

A MILE INTO THE EARTH

Here is another picture featuring the romance of diamonds, Engineers are sinking a shaft deep into the earth's crust. The shaft is two or three inches in diameter, and at the end of it a drill is biting steadily downwards. Half a mile, three-quarters of a mile—and the mile is in sight. Suddenly the drill brakes, nearly a mile away beneath the surface! On the end of it, doing the work, are diamonds worth perhaps a thousand pounds. What happens then?

The story of the diamonds' recovery belong to the romance of oil. But they are recovered. How the oil engineers do it is beyond me, but there is something strangely exciting in this picture of diamonds working for humanity far beneath the earth's crust, black as a miner and like him unsung.

The word "diamond" is derived from "adamas", which means unconquerably hard, and might as easily apply to other gems as to the crystalized carbon which is the true diamond, To the white topaz, for instance, to white beryls or zircons, or to the white corundum gems, which even today are incorrectly named "white sapphires." No wonder this is so, for many of these stones approximate in brilliance to the nobler stone, and in the old days no exact method of determining the hardness or chemical composition of any gem was known.

We must take some of the great diamonds of antiquity with a grain of salt, therefore, remembering the ignorance of the ancients. There is, for instance, the great "Braganza," the size of a goose-egg, whose weight in the rough is given as 1,680 carats (10½ ounces). This giant was found in the Brazilian interior by three escaped criminals and, after certain adventures, was shipped to Lisbon. Don Juan VI of Portual had a hole drilled through it and wore it on a chain round his neck for State occasions.

It is supposed to be still in existance in the Portuguese Treasury, but the authorities of that country are not communicative on the subject. One gem expert, who claimed to have seen it, described the "Braganza" as a yellow stone, and it may well be a precious topaz, not to be confused with the much less valuable oriental topaz, which is yellow corundum, or with the smoky quartz so frequently called topaz. Whatever it is, the value of the Portuguese stone has been estimated to be as high as three million sterling.

It is customary when writing about diamonds to mention the great historical gems like the Great

Mogul, the Koh-i-noor, the Orloff, the Cullinan, and so on. I will tell you of one less well known, the Matau. It is a Borneo diamond weighing 367 carats (not much less than 2½ ounces). It came, of course, into the hands of the ruling Sultan. The Dutch Government subsequently offered for it the equivalent of £20,000 in cash, plus two war brigs with full complement of guns and other war material, but the Sultan refused,

GEM WITH HEALING POWERS

Although the Matau is not on view nowadays, it is still supposed to be in the possession of the native ruler. Many years ago a value of £350,000 was set on it. Today it might be worth two or three million sterling! But who could afford to buy it, to wear it, or to protect or indemnify the wearer against loss?

This gem is credited with miraculous powers of healing. Even the water in which it is dipped is supposed to be good medicine against every ill. It is the only great diamond I have heard to possess great beneficent powers, though there are quite a number supposed to transfer a curse to the wearer, or otherwise to wield baleful influences! I cannot myself vouch for either.

It would be interesting if we could trace the history of every gem in a jeweller's show-case. Some strange stories would emerge. Some of the stones would certainly have been just recently mined and faceted. Others might be centuries old. Rarely, if ever, is a gem once cut ever destroyed. It never wears out, and even if it is buried with its dead owner, the chances are that in time it will come to light again and continue its career, inciting to love, hate, greed and murder by heightening the passions of those who handle it in turn.

Yes, in a sense the diamond is virtually immortal, truly "adamas" the unconquerable! And yet sometimes it happens that in the simple act of dropping it into the scales from the height, say, of only an inch, a diamond may break in two. I have seen this happen. The explanation is not that the diamond was in some way flawed. It was perfectly sound in every respect, but in falling it had just happened that the cleavage line of the stone had struck the edge of the scale.

So when you think of dimonds, don't think of rich women dripping brilliants from ears and fingertips. Think of the romance of science, the romance of commerce and industry, the grim tragedies of war, the drama of human skill juggling with a diamond at the end of a three-inch shaft a mile or more long. For that is where the true romance of the diamond lies. L. K.

MARRIAGES

Mr. K. R. VIDYARANYA, M.A., B.L., son of late Mr. K. Ramaswamy, B.A., B.L., Mysore, with CHI. SOW. NAGALAKSHMI, daughter of Mr. K. Krishnamurthy, Land-lord, Arsikere, on Sunday the 9th inst. at Arsikere.

CHI. K. V. NAGARAJA SETTY, son of Mr. K. V. Muniswami Setty, Proprietor, K. V. Motor Service, Mysore, with CHI. SOW. YASODA BOI, daughter of Mr. P. S. M. Narayana Setty, Salem, on the 9th inst. at Salem.

BRANCH OPENED

The Vysya Bank, Ltd., Bangalore City, performed the opening of its Branch, in Mysore City, near Clock Tower, Market Sqare, Mysore, on the 6th inst.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-!	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		,, 25 per insertion.
Half Page	...	,, 15 ,,
Quarter Page	...	,, 8 ,,

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

The Rationalist.

Monday 10-12-1945.

TWO MANIFESTOS

III

Then we come to the main clauses of the Congress Manifesto.

First "The Congress stands for equal rights and opportunities for every citizen of India."

"It stands for the unity of all communities and religious groups, and for tolerance and good-will between them."

"It stands for full opportunities for the people as a whole to grow and develop according to their own wishes and genius."

"It stands for freedom of each group and territorial area to develop its own life and culture within the larger frame work."

"It stands for the regrouping of Provinces on a linguistic and cultural basis."

Let us see if we can understand what these mean, or whether they mean anything.

"The Congress stands for equal rights and opportunities for every citizen of India." Equal rights in what, and equal opportunities for what? Equal rights to become Congress President, Working Committee or Parliamentary Board Member? Equal rights to stand for elections to Central or Provincial Assemblies, equal rights to become a Congress member, equal rights to be treated alike in Jail? What is the actual fact?

To say that every one has got equal rights and opportunities is an untruth, and as a political or philosophical theory it is false. Rights and opportunities as well as results that come to us in life depend upon our ability, circumstances, and luck. Every Allahabad boy did not have the chance of Pandit Motilal's son to become its President. Every Dewan's son at Cathiawar had not the chance to become a Sainted leader like Mahatma Gandhi. Every Bengalee did not and could not become a Vice Chancellor like Ashutosh Mukerjee's son. Every Moslem boy in Punjab did not have the chance of becoming Minister like Sir Sikandar Hyat Khan's son.

S. Srinivasiengar had equal rights with C. P. Ramaswamier to become Law Member of Madras. He did not get it, but became Congress President. C. P. Ramaswamy Iyer became Law Member and Knight, but did not become Congress President.

And if the Congress stands for equal rights for all citizens why does it prevent non-Congress men from standing for elections? Why does it heap ridicule on them and seek to hound them out? Why does it gloat over their defeat or forfeiture of deposit?

It says it "envisages a free Democratic State." Is it democratic to prevent people from standing in the elections, and hustle voters to vote for only one party's candidates? That was the system of the Nazis, and that is the system, we suppose, in Russia.

Even here, the boss of the Congress election show, Mr. Patel, is reported to have written to some one recently, "We must liquidate the Hindu Mahasabha."

Nero, the strong man of Rome, is said to have declared, "I wish all Romans had one neck, so that I could wring it at my pleasure." So this strong man of the Congress wants to "liquidate the Hindu Mahasabha." If he were a Christian or a Moslem and had uttered that baleful sentiment he would deserve to be ostracised. For a Hindu to say that is the height of treason, and shows how degenerate one could become.

Have the Hindus not got the right to combine, and who is this pinch-beck dictator to talk of liquidating them? When he talks like this when yet only a party leader, what will he say and do when he is implanted in power? And yet he speaks of "freedom for each group to develop its own life and culture!" And this is his "tolerance and goodwill between all communities and religious groups!"

"The Congress stands for the regrouping of Provinces on a linguistic and cultural basis." Do they mean that each language has got its own culture? Is it each language or each religion, that has a distinct culture? Is it Hindu culture, Moslem culture, Parsee culture, Christian culture? Or is it Tamil culture, Telugu culture, Oriya culture, Malayalee culture, Marathi culture, and Gujarati culture? Or are all these branches of a common all-embracing Indian Culture, which forms the basis of the Indian nation, and distinguishes them from the Chinese, the Persians, the English, and the Russians?

Mr. Jinnah is claiming "Pakistan" on the specious plea that Moslem culture is different from Hindu culture, and that political unity is impossible between them. Mahamad Bin Tugaluk and Nasiruddin, and Akbar and Ourangzeb did not think so, but Mr. Jinnah thinks so, and the shadow Jinnahs in the several Provinces echo the thought.

The Congress however does not subscribe to that plea. But while it is not agreeing to a Communal Pakistan why is it agreeable to a linguistic Pakistan? How is the one different from the other? And why does it think that the language of Nellore, Bellary and Ganjam is one and therefore conducive to unity of thought and action? Is the Canarese of Hyderabad, Hubli, Chamrajanagar and Udupi the same? Is not the Tamil of Trichinopally radio different from the Tamil of the Madras radio? Wasn't there a howl some time ago about the Tamil of one of these places being ununderstandable to a large section of the public? Are Bombay and Madras to be broken into several Provinces, and is the whole Urdu area to be made into one Province? And why, when you are loudly advocating a common language for the whole country, are you wanting to break the country into language compartments walled out from each other? The Andhras feel disgruntled with Tamilians; so you give them a separate province and a seperate Ministry! The Marathis feel rivalry with the Gujaratis. So you separate the two! And thus you create the One Nation and Federal ideal *(To be continued)* *Editor.*

A PLEASANT FUNCTION

A comprehensive and widely representative gathering of the elite of the City responded to the invitation of Mr. A. S. Mallappa, the popular Manager of the Bank of Mysore's Capital Branch, on the 2nd. instant. Mr. Mallappa had built up a large circle of friends during his 12 years' tenure in Mysore, and the occasion marked his farewell to Mysore on the eve of his departure.

Prominent among those present were Messrs. Amatyasiromani T. Thumboo Chetty, C. M. H. Ranajodh Sing, L. Venkatramaniah, R. R. Bhombhore, Dr. M. V. Gopalaswamy, Rajasevaprasakta A. subrahmanya Iyer, C. Narasimhaiah, C. Perumal Chetty, B T. Shantarajappa, H. L Devaraj Urs, Dharmaprakasha V. D Rajaram, V. L. D'souza, D. Gurubasappa, T. Siddalingiah, Drs. B K Ramakrishna Rao, A. C. Devaraj, E. Anantha Rao, Mrs Raju, Miss, Captain, Dr Gillespie, Mrs. D'souza, Mrs. K. D. Rukmmamma. Mrs. Gopalaswamy, Mrs. A. K Venkatesh, and Messrs. F. C. Devaraj Urs, K. M. Subba Rao, M. R. C. Basappa, E. P. Nanjappa, B. Narayanaswamy, G, R. Ramiah, and B S. Subba Rao.

Mr. and Mrs. A. S. Mallappa and Mr. and Mrs. Chennabasappa received the guests who were treated to lunch and refreshments, while the Artistes of *Akash-Vani* embellished the occasion with their instrumental concert. Mr. B. S. Subba Rao thanked Mr. Mallappa for his kind hospitality and wished him further prosperity. The function terminated with the distribution of flowers.

DEVELOPMENT PLANS IN HYDERABAD

The Nawab of Chhatari, President of the Nizam's Executive Council, inaugurated the Eighth Economic Conference organised in connection with the Industrial Exhibition last week.

The Nawab said that the existence of peace and tranquility was the one essential condition without which no country could progress whether in industry, commerce, education or agriculture. It was, therefore, vital for the progress of the State that all people of the Nizam's Dominions should live together in brotherly love and understanding.

Referring to the industrial and economic proposals and plans of the Nizam's Government, the Nawab of Chhatari stated that the Government had arranged for the acquisition of a plant for the generation of hydro-electric power at Nizamsagar to meet ont only the growing needs of Hyderabad City, but also to provide electric power for the industrial needs of Nizamabad and other districts.

The Government was also devoting special attention to cottage industries, particularly to the protection and improvement of the handloom industry. There was a proposal to establish a factory exclusively for the production of cotton yarn which would be supplied at the cheapest rate possible to handloom weavers. Special attention was also being paid to ancient industries like Warangal carpets, Karimnagar silverware and Patan saries, and it was proposed to establish sales depots where those articles would be marketed.

The Government had again taken up the proposal to operate the Hutti gold mines—a project held up because of the war—and the necessary machinery was being obtained.

The Nawab of Chhatari stated that in partnership with Messrs. Tatas', the State Government had registered a company by name "The Deccan Airways" with a view to intensifying air services inside the State as well as with outside places.

The Nawab, proceeding, stated that the Government was considering proposals to afford relief to agriculturists from the burden of debt. They had invested Rs. 25 lakhs in the fertiliser factory of the Government of India to ensure for the agriculturists the best possible kind of manure. The Government proposed to extract ammonium nitrate from coal in the State itself. The establishment of plastic industry and the manufacture of porcelain and leather tanning were also under consideration of the Government. For obtaining higher technical education in foreign countries, 102 scholarships had been granted to deserving students, while 62 officers had been deputed to obtain first hand knowledge of the working of industries in foreign countries.

Mrs. Sarojini Naidu, addressing the Conference, said that unless the people adopted the principle of give and take, no economic planning would succeed. All big industries should be supplemented by small as well as cottage industries. She stressed the importance of cottage weaving and spinning, and exhorted the people to become self-sufficient, for self-sufficiency would lead them to independence.

PRINTING *in English, Canarese, Tamil, Telugu, and Sanskrit.*

POSTERS, LETTER-HEADS AND BOOK-WORK.

Charges Moderate.

THE MANAGER,
CORONATION PRESS,
CHAMARAJA ROAD, MYSORE

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

3, Sri Bharata-Alvan showed by practical observance what constituted absolute obedience (ಅಕ್ಕನ್ನ ಪಾರತನ್ತ್ರ್ಯ) bereft of applicability in self-protection. He burnt the sinful palm-leaf sannad which was to the effect that he should be installed Emperor and that Sri Rama should take to forest-life for fourteen years, and which was obtained from King Dasaratha by the devil of a Kaikeyi (his mother). (That is to say, he refused to be installed as Emperor). He thus reflected—"It is not fault of Mandara, or of my mother, or of the King (Dasaratha), or of Sri Rama, but it is my own sin that is the cause of Raghunandana taking to forest-life." (When Vasishtha Bhagavan, the Court-priest, also pressed Sri Bharata to consent to be installed as Emperor), he wept in the open assembly and spoke rather derisively to the priest himself. "The kingdom, the people and myself, all belong to Sri Rama. It behoves you to tell here what is the rightful conduct." Leaving the place which was destructive of his self-essence and wherein lived the devouverer of dead bodies (Kaikeyi), he, adorned with matted-hair, wearing jute-made cloth, with body covered with dust and with weary legs, went (with the army, people and other paraphernalia) to Chitrakuta graced by the Lord (Sri Rama). While his birth as the son of Kaikeyi who said "for me" (that is to say, Kaikeyi said that the kingdom was for Bharata), was dragging him back, and the grace of God, was pushing him forward, he accomplished nine stages in one march. There, he obtained from the Lord what was befitting him, namely, the sandals of the Lord. He returned with the permission of Sri Rama but did not enter the capital which would sow sin in him. He took up residence in a neighbouring place and anxiously waited for fourteen years for the return of Sri Rama.

[Sri Bharata went with the army, people and other paraphernalia to impress that the prayer for the return of Sri Rama to be installed as Emperer, was universal. When Sri Rama declined to comply with the prayer before completion of the period of 14 years, Sri Bharata, without a second thought, implicitly obeyed the orders of Sri Rama—He returned with the gift of the Lord's sandals which to him was the Lord Himself. He took up residence in Nandigrama. There he installed the sandals on the throne and offered worship daily. He conducted the administration as the agent and thereby manifested that every person should perform all vedic and other duties, only after resigning in God, himself and all his belongings. He reprimanded his mother for acquiring the kingdom for him to the exclusion of Sri Rama, thereby exhibiting to the world that the *sesha* should make everything including himself available exclusively for the purposes of God (Seshi) and should not keep anything for himself.]

4. Satrughna-alvan (he who has conquered the constant enemies of desire, anger and the like) practically showed how to conduct oneself so as to be to the pleasure of Isvara. Sri Bharata knew not anything other than Sri Rama (God). Satrughna knew not anything other than being always engaged in serving Sri Bharata. Service or *seshatva* to Bhagavad-Bhaktas is the boundary limit to God's pleasure.

5. Piratti (Sita) practically manifested the significances of these three—ಶೇಷತ್ವಜ್ಞಾನ, ಪಾರತನ್ತ್ರ್ಯ, and ಈಶ್ವರನೈಪೇಣ್ಯಕೈ. On the plea of the boon obtained by Kaikeyi, Sri Rama went to the forest, Sita did not get herself separated from her husband but accompanied him to the forest. Thus she exhibited the knowledge of seshatva. Separated from the Lord, while sojourning alone in the Asoka Garden of Ravana, she did not exert in the least, not even so much as cutting a blade of grass, to end her separation. She fully realised that her release was the work of her Lord and not of hers: and that she was not eligible to act in self-protection. This attitude is transparent ಪಾರತನ್ತ್ರ್ಯ or ಸ್ವರಕ್ಷಣತ್ತಿಲ್ ಅರತ್ತಿ. When Ravana got tied rags to the tail of Hanuman, (Tiruvadi, the messenger of Sri Rama sent to Sita) and got it ignited Sita addressed the Fire-God and said "Be cool to him" and so it was. This was service rendered to Rama-Bhakta and as such that service was to the pleasure of God—ಈಶ್ವರನೈಪೇಣ್ಯಕೈ.

(To be continued)

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF

PURE HIGH GRADE MYSORE FILATURE
RAW SILK IN ALL SIZES.

FACTORIES AT

T. Narasipur, Mysore, Sidlaghatta,
Santhemarahalli, Kuderu,
Mamballi and
Chamarajanagar.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

Awarded Gold Medal
at the Mysore
Dasara Exhibition
1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For yarn samples please write to:-

The Managing Agents, The Mysore Silk Filatures Limited,
T. NARSIPUR. (Mysore District).

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M, 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI NO. 11] MONDAY 17—12—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.
T. NARASIPUR.
MANUFACTURERS OF
PURE HIGH GRADE MYSORE FILATURE
RAW SILK IN ALL SIZES.
FACTORIES AT
T. Narasipur, Mysore, Sidlaghatta,
Santhemarahalli, Kuderu,
Mamballi and
Chamarajanagar.
UNRIVALLED FOR STRENGTH AND DURABILITY
NOTED FOR LUSTRE AND BEAUTY
Awarded Gold Medal
at the Mysore
Dasara Exhibition
1938.
OUR RENOWNED CHARKHA CHOP SILK A SPECIALITY
For further particulars please write to—
The Managing Agents, The Mysore Silk Filatures Limited,
T. NARSIPUR. (Mysore District).

"HEAVY COLD"

One day last March Britain's key war man absented himself from a parliamentary session, and, presumably, cancelled his conferences, Why? The reason was made public. He had a "heavy cold."

A few days earlier America's key man cancelled his conferences and stayed in his room for two or three days. Why? He had a mild cold.

Colds, in peace and even more in war, are the chief cause of absenteeism, Less than 10 per cent. of us get through the year without a cold.

Not that the 150i000,000 colds we suffer annually are equally apportioned. Some people have none: some one; some six, a year.

Colds account for most of the 60,000,000 medical prescriptions issued to insured citizens in an average year. Over 60 per cent. of a doctor's work deals with maladies attributable to colds.

Not all colds are what they seem. You may develop cold symptoms—sneezing, coughing, mucus excretions, mild temparature, aches, head stuffiness—through being allergic to some food, or through over-dosing with sugar, wheat starch, vegetable minerals, citric acid.

Dust can produce cold symptoms. Hay fever may be mistaken for a cold. One hay fever treatment advised by the dietary school of cold specialists is to cut down on wheat foods, fruit and vegetables heavy in mineral content, and citric acid fruits, besides substituting fish and the "offal" parts of pigs, bullocks, sheep for the ordinary joints. It works with some, not all.

You can catch an apparent cold through over-perspiring. You think it's due to a chill, and usually it is. But sometimes a metabolic disturbance occurs through an over-loss of salt excreted through the sweat glands. This cold cures itself by normal salt replacement, or you can hasten the cure by a salt dose or two, a teaspoonful in water.

These special "colds" are exceptional. Germs and viruses, and the weather, still account for most colds. So let us apply common sense to colds.

First, *prevention*: for most colds are preventable. During the war most—but not all—of the doctor's common-sense rules for avoiding colds are relegated to cold storage. You know the programme, Keep dry and warm, feet especially. Don't get over-tired, and don't worry. Wear clothes of the best insulating meterial and of the right weight according to season. Sleep at least eight hours. Eat plenty of good, nourishing food.

But there are many things one can still do. For instance, there are seasons for colds. Watch out for them. The big season is February-March. A fifth of all colds are caught in this interim between winter's end and spring's beginning. October and December are the two other most dangerous months.

Avoid draughts. Your bed may be in a draught if you open the window. Don't keep the window closed because of that. Open the window six inches top and bottom, and stretch two strips of cloth across the frame. These screens will divert the air up and down.

In the risk months, gargle with a mild antiseptic night and morning. Midday, too, if you can. Avoid sudden changes of temperature as much as possible. Don't stay longer than you have to in crowded, hot, stuffy places. Don't let your room temperature rise over 70, and try to keep it a couple of degrees lower.

If you feel cold, increase your clothing in preference to increasing the air heat. If you are a sedentary worker, get regular fresh air and exercise.

If you find you have a cold, and you are out and about, treat yourself as a potential centre of infection, and also as a potential bad-cold case.

Don't pay unnecessary visits, kiss anyone, or make any direct contracts with other people which can be avoided. Wash your hands often, change your handkerchiefs often.

Remember two things about your nose. One is that Nature designed it as an air conditioner, not as a germ destroyer. The other is that it is linked to tubes, ducts, and cavities farther in your head, and these may be infected, with serious consequences.

Cold germs projected from your nasal gun by an open sneeze will hit people up to three yards away. Insert, therefore, the shield of your handkerchief, a news-paper, or anything else handy, between your face and your fellow citizen's. P. F.

(To be continued)

A PROGRESSIVE RAILWAY

The Southern Railway is now asking all its employees to be salesmen—to do what they can to increase the passenger or goods traffic of the railway.

The results thus far have been quite wonderful. The shareholders will, I believe, receive a pleasant surprise at the end of the year.

Here are a few items to show what is being done:—

A checker in Petersfield secured a customer who had been sending scrap-iron by road. The first consignment increased the railway's revenue by £99.

A clerk at Seaton offered a letting in the station yard to a local firm. In the first month more than 20 tons of goods were received.

A clerk in the Enquiry Office at Charing Cross found that a big firm was planning to have an outing for its employees by road. He persuaded this firm to use the railway. Result—£108.

A carter in Hounslow has secured 54 new customers, who formerly sent their goods by road transport.

So, this is a useful Tip to many large firms. It is possible to have employees act as salesmen, if a campaign is started and if incentives are offered. The Southern has proved this.

SILVER JUBILEE

The Mysore Chamber of Commerce, Bangalore, celebrates its Silver Jubilee on Sunday the 23rd. inst. under the Chairmanship of Pradhanasiromani N. Madhava Rao, C.I.E., Dewan of Mysore.

University of Mysore

Notification No. 62-74/45-46
Dated 10th Dec. 1945.

Applications are invited from duly qualified Candidates for the award of a Fellowship to a selected Arts or Science Graduate of the University for the purpose of pursuing original Investigation or Research in their special subjects.

Applications in triplicate should reach the Registrar, University of Mysore, on or before 2nd January 1946. The cover should be superscribed "Fellowship".

Forms of Application can be had from the Registrar, University of Mysore, Mysore.

For terms and conditions of award applicants may refer to pages 205 to 207 of the Mysore University Calendar Vol. II for 1939-40.

D. S. GORDON,
Registrar.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-!	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		,, 25 per insertion.
Half Page	...	,, 15 ,,
Quarter Page	...	,, 8 ,,

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

The Rationalist.

Monday 17-12-1945.

TWO MANIFESTOS

IV

Further, "It stands for the rights of all those suffering from social tyranny and injustice, and for the removal for them of all barriers to equality."

It is social tyranny to consider the family the unit of the Nation, and to define the duties of the men, women, and children in it! It is social tyranny to fix different grooves for the several classes in the nation and prevent one from encroaching on another! There is no difference between men and women, except the skirt, low or high! There is no difference between adults and juveniles except the moustache! The adult has the right to crawl to office on all fours; the juvenile can go about breaking street lamps and cutting telephone wires; the women can go about aping or ousting men, and seeking "fresh fields and pastures new." Sarojini Naidu,—Sarojini Naidu undomesticated—is the standard of womanhood for the Congress, though it has raised Rs. 75 lakhs in the name of Kasturbai Gandhi! As for boys they are merely a guerrilla army for thoughtless and mischief-making political demagogues to let loose on Society in a campaign of destruction! There should be no unity in the house and no sanctity in the temples! Every temple, whatever its Deity, is just another street square, for anybody, foul-minded or foul-bodied, to go in and come out just as he pleases, whether he believes in the God or not, going in for a joke, and coming out with a sneer. It is such temples that Mahatma Gandhi "agrees" to visit, and God is thereby honoured!

"The Congress stands for a Federal Constitution with a great deal of autonomy for its constituent units." Is this different from the present Provincial Autonomy with residuary powers for the Centre, except for a few high-sounding words intended to beguile the gullible public? Will the Provinces have greater or less autonomy than now? The Ministry formations and the higher appointments will be subject to the Centre. The rest and the District and Municipal Board memberships, and the contracts and other emoluments they can make out of them, will be Provincial!

"The Congress envisages a free democratic State with fundamental rights and liberties of all its citizens guaranteed in its constitution."

In a Democratic State every adult citizen is free to vote, and free to stand, a large number of candidates hasten to stand, and the public are free to elect whom they like, without hooliganism or back-door methods for preliminary clearing the field of competitors. And then provision is made to see that the authority and the resources of Government are not misused for selfish gains by those elected and entrusted with power.

Has Congress envisaged such a State? And what is its present practice?

And what are fundamental rights and liberties of citizens? Freedom of speech, freedom of assembly, freedom of movement, freedom of profession, and freedom of religion?

Or is it freedom to strike, freedom to defy, freedom to cut railway lines, topple telegraph poles, assault public officials, and burn police stations?

And in the same breath we are told, "Congress stands for modernisation of industry and agriculture, and social control of all sources of wealth, production and distribution, so that India may grow into a co-operative common-wealth."

Does he know what he is talking, whoever it is? If he analyses the confusion of thoughts revelling in that sentence, he would be ashamed of its school-boyish jumble of words.

Is "Co-operative Common-wealth" anything more than a glib phrase? Is "social control" anything but State control or Government control?

So Government dispossesses all land-owners, and cultivates all lands through a Department; it will take over all industries and run them through another Department; and will distribute the output through another U. N. R. A. sort of big Department?

Are we not having a pretty good taste of some of this State control and seeing in it a nightmare combination of corruption, indifference, waste, and loss, loss to the State, and humiliation and discomfort to the citizen? Has State-owning in Russia made it a Heaven on earth? Is every Russian free as a lord, and happy as a sky-lark? If the object is to prevent mill-owners becoming millionaires, are not the excess-profits tax and super-tax already making an end of them?

The private mill-owner at any rate seeks normally to produce good quality at fairly competitive price owing to the stress of competition, in order to get a market, or for the sake of good name. But with State-ownership any muck is placed before you with a "take it or leave it" attitude, and you have to pay any price that is demanded.

This is the "Social control of all sources of wealth" promised to you. Under it no citizen can become wealthy. Every one will be a wage-serf. The State will be a convict settlement, each batch of convicts turning out a set job under the eye of a Jailor, and living on what ration is given to him or her.

But so far as the Congressmen are concerned, under Social control they will be in clover, because they will be the Jailors, the bosses who will run the shows, and enjoy the fruits of the labours of the public at large, as they are doing in Russia.

And yet we are told that our fundamental rights and liberties will be guaranteed in the constitution! what is the worth of the gaurantee, under the scheme?

We are also told, "The Congress will tackle the most urgent and vital problem of India, the removal of the curse of poverty, and raising of the standard of life of the masses."

Hinduism has never considered poverty a curse; nor for that matter Mahammadanism, or Christianity. Hinduism has always exalted renunciation. Christianity has proclaimed, "Sooner shall the elephant pass through the eye of the needle, than the rich man through the gates of Heaven." And true Muslims, we think, practise ascetic simplicity.

Poverty is not absent amidst the rural scenery of the Afghan hill-side village. It is to be seen in the bye-lanes of Pall-Mall in the Imperial Capital of five centuries. It reigns in the ghettos of New York and Chicago, Paris, Chungking and Tokyo.

Increased money in the masses means increased prices for articles. The former increase may be arithmetical, and the latter increase geometrical. And then the standard of life of the masses will be lowered and not raised. Those who think otherwise may consider the state of things today.

We do not wish to prolong this scrutiny. We mentioned at the outset that the statements in both the Manifestos, Truman and the Congress, were nebulous, incongruous, and unintelligent. Our subsequent scrutiny has shown that our description is truth and not an aspersion.

Count Oxenstiern, a Chancellor of Sweden, whose son was hesitating to accept a political appointment on the plea of inexperience,

asked him, "Dost thou not know, my son, with how little wisdom the world is governed?" Pope Julius III, when a Portuguese monk pitied him, to have the weight of the world upon his shoulders, observed, "You will be surprised if you knew with how little expense of understanding the world is ruled." Selden, the English thinker, also observed, "Thou little thinkest what a little foolery governs the world."

Seeing the Truman project for governing the world, and the Congress project for governing India, we feel like addressing the words of Selden to our readers, "Thou little thinkest what a little foolery governs the world!" *Editor.*

CHANGING JOBS

There is a young man in London who has had five jobs, with five different firms, in the last four years.

He has never been contented in any job. No sooner is he in a new job, than he dislikes it and proceeds to look for a job somewhere else.

He is not at all a stupid young man. He has quite a bit of ability, but he has fallen into the habit being chronically discontented.

Unless he takes himself in hand, and puts an end to this harmful mental attitude, he will remain a poorly paid floater all his life.

He reminds me of a dog that belongs to a friend of mine who is a farmer. This dog has a habit of chasing rabbits. He chases them, but he hardly ever catches one.

He sets off at full speed after a rabbit, but just when the rabbit is tired out, he veers and begins to chase another rabbit.

He chases the second rabbit for 50 yards or more, and then darts after a third rabbit and so on. He never sticks to the one rabbit.

Now, the main thing for any employee to do is to study his present job, to stick to it until he masters it, to appreciate the opportunities it gives him.

Every employee should remember that "far-off fields look green." Almost always, a man's job becomes very interesting when he begins to really study it. X.

SOME NOTABLE BOOKS.

1. SELECTIONS FROM INGERSOLL—

By Ram Gopal, Bar-at-Law. A Great Book, containing 1000 pages of the cream of Ingersoll's writings and speeches.

"In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled."

Popular Edition ... Rs. 5—0—0
Library Edition ... „ 6—0—0

2. SOCIOLOGY—

By RamGopal, Bar-at-Law, and G. R. Josyer, M.A., F.R.E.S.

Dr. Sir J. C. Bose, KT., F.R.S.—"A most interesting work."

Prof. Jadunath Sarkar, C.I.E.—"An immense amount of information has been compressed into it, much of which is unknown to our average countrymen."

Dr. Sir Radhakrishnan—"Excellent little book highly useful to students

Dr. C. R. Reddy—"Excellent little book. A helpful volume on a very comprehensive subject."

Harvey E. Fisk, Wall Street, New York—"I have rarely read a book with more interest than your Sociology."

Approved by Andhra University—

As a text on Sociology for B.A.

The Department of Public Instruction, Bombay Prcy,
For inclusion in Teachers' Libraries in Schools.

The Department of Public Instruction, Central Provinces,
As a prize Book and for Libraries in all Schools.

The Educational Department, Baroda,
For Libraries.

The Educational Department, Mysore,
For Libraries of High and Normal Schools.

Price Rs. 2.

TIPPU SULTAN from a contemporary memoir.
By G. R. JOSYER, M.A., F.R.E.S., F.M.U.
A brilliant word-picture of the maligned ruler of South India. 0-6-0

PROBLEM OF WEALTH,
By G. R. JOSYER, M.A., F.R.E.S., F.M.U. 0-2-0

"I must first of all say how well you write English! Your style is admirable, sententious, and striking. It invites a willing perusal. This is the first requisite of a popular author."

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

6. Saint Nammalwar, the Prapanna-jana-kootasthar, also manifested practically in his Tiruvaimozhi the significances of these three items. In the Dasakam ಕಣ್ಗಳ್ ಶಿವನ್ದು (VIII-8). The pure soul is described to be the object of supreme enjoyment by the Lord and to be intensely *sesha* to Him being His body. The Saint revels in the enjoyment of this essence of the soul, namely, *seshatva*. In the decade ಕರುಮಾಣಿಕ್ಕವುಲ್ಲೈ (VIII-9), Nammalwar being immensely pleased in the exclusive and soul *seshatva* to the Lord, puts himself in the position of a maiden full of youthful bloom and intensely desirous of marrying God and nobody else. Thus he exhibits that *seshatva* to any one other than God and his own independence are not the goal. A maiden is only for one person and as such she is not for any one other than that person—Like Sita she is entirely subordinate to her husband and her protection vests in the husband. This is ಪಾರತನ್ತ್ರ್ಯ bereft of any action in self-protection. In ನೆಡುಮಾ ರ್ಕಡಿಮೈ (VIII-10) it is shown that ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ and ಪಾರತನ್ತ್ರ್ಯ do not end in God but their limit is ತದೀಯಶೇಷತ್ವ (that is becoming solely disposable for the purposes of the servants of God as pleases them). This will be the great pleasure of Bhagavan. The Saint therefore prays for such *seshatva*.

Gospel No. 34: The *chetana* should meditate on himself in the reflection (1) that he is at the exclusive and absolute disposability and serviceability of Isvara (ಈಶ್ವರಶೇಷಭೂತ); (2) that he is one who has abstained from allegiance to unworthy objects, (that is, from subordination to other Gods and to *samsarins*, who are quite distinct from Bhagavan and Bhagavatars), (3) that he is the pointer that he is distinct from Isvara by his soul-essence characteristic (cf *seshatva* and *ananyarha-seshatva*); (4) that he is one who has detached himself from egoism or pride-film; (5) that he is the body of Sriman Narayana, who is also his prop: (6) and that his very nature or soul-essence is the rendering of consecrated service to the Lord, being his servant.

Note—These six aspects are signified by the three terms of the Holy Prayer, Tirumantra. The latent dative of ಅ in the first term ಓಂ, the Pranava, imports (1) *seshatva*: the emphasis ಉ signifies (2) *ananyarha-seshatva*: and ಮ manifests (3) the chetana of the said characteristics; the second term ನಮಸ್ signifies that he exists for the use of the Lord alone: (4) ನಾರಾಯಣ in the third term imports that he is the body of the Lord, who is also his prop; and the patent dative manifests (5) prayer for rendering consecrated service.

Gospel No. 35: [*Pramana* is the means or instrument of right cognition. *Prameya* is the object of correct knowledge. *Pramatha* is one who has correct knowledge, that is to say, *pramatha* is the person who cognizes *Prameya* by *Pramana*.]

The mode of meditating together the Pramana (the Holy Prayer or Tirumantra), the Prameya (Isvara) and the pramatha (chetana or jivatma) is as hereunder. [This meditation is of the combination of the three aspects of ಅನನ್ಯಾರ್ಹಶೇಷತ್ವಮ್, ಅನನ್ಯಶರಣತ್ವಮ್, and ಅನನ್ಯಭೋಗ್ಯತ್ವಮ್. The soul-essence is ಅನನ್ಯಶೇಷತ್ವ, (that is, it is exclusively disposable and appropriable for the uses or purposes of the Lord as pleases Him, and is not for anybody else). [Sita, who symbolises the soul, says that to Rama, who symbolises God, she is linked like the day-god (sun) and his shine. "I am my Lord's and He is mine." That is to say, that the soul is related to God like the sun-shine is to the sun: and the one cannot be separated from the other. Vide Ram. V-21-16.] Pranava- ಓ-sheds light on this aspect or enables to see or comprehend it. The correlated to ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ is His lotus-feet made available of His own free-will.

(To be continued)

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	**Sir Mirza Ismail's Dewanship**	0—2—0
8.	**Small-pox and its treatment in Vedic Times**	0—2—0

"HINDU LAW IN MYSORE."

by M. N. INIVASAN, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ... The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principle of the Hindu Law (Inheritance) Bill now pending in the Central Legislature. It is the statement of law by this author is lucid and easy to follow and the exposition reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful piece of work and of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 8-0-0

Copies can be had either from
The Author
Balepet, Bangalore City,

Or

THE CORONATION PRESS
Chamaraja Road, Mysore.

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by C. R. JOSYER

Registered No. M. 4559

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 15] MONDAY 24—12—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd.

T. NARASIPUR.

MANUFACTURERS OF

PURE HIGH GRADE MYSORE FILATURE RAW SILK IN ALL SIZES.

FACTORIES AT

T. Narasipur, Mysore, Sidlaghatta, Santhemarahalli, Kuderu, Mamballi and Chamarajanagar.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

Awarded Gold Medal at the Mysore Dasara Exhibition 1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,

T. NARSIPUR. (Mysore District).

A FAREWELL ENTERTAINMENT

A Committee of Hosts representative of the citizens of Mysore, gave an imposing Farewell Entertainment to Mr. A. S. Mallappa, Manager of the Bank of Mysore, in Mysore, for the last 12 years, on the eve of his departure from the city, at the Rangacharlu Hall on the 17th inst. State Officers including Amatyasiromani T. Thumboo Chetty, and Justice G. Paramasivaiya, and prominent merchants, lawyers and citizens graced the function.

After Tea the guests were treated to a programme of delightful dance themes by Mr. Anil Kumar and colleague, and Baby Pushpa, and to several humerous skits by members of Vinodaratnakara Gubbi Veeranna's troupe, which were highly appreciated.

Mr. G. R. Josyer, M.A., F.R.E.S., then speaking of Mr. Mallappa, said,

"LADIES AND GENTLEMEN,

Not for many years have the public of Mysore as such assembled to give a warm send off to any one going from their midst. That they have done so to-day speaks highly of the personality of Mr. A. S. Mallappa, the Guest of the evening.

Mr. Mallappa held a key position in the financial side of the City; but it is not in tribute to that that we are gathered now. His key position brought him into contact with all walks of life in the City; but it is his personality, charm of manners and pleasurable spirit, which he brought to bear in the contacts, that have endeared him to each one of us. I believe that almost every one of us here has deemed him to be our friend, and given him in return our friendship.

Such an achievement bespeaks a rare quality of mind. And it is that that has prompted us to assemble here to tell him how much we have appreciated his fine qualities, and how much of our good wishes goes with him in his future career.

The Bank of Mysore is a State institution in the fullest sense of the word. When there was no such Bank in the State the foresight of Dewan Sir M. Visweswaraya started it in 1913. He told the Economic Conference in 1914, "The Bank of Mysore which came into operation 8 months ago through the efforts of this Conference is at present carrying on transactions to the value of over Rs. 28 lakhs" And in 1915 he said again, "One of the first fruits of our work has been the establishment of the Bank of Mysore, which is already benefiting the public. Seven branches have been started in the Districts, and the total value of the transactions has risen to Rs. 40 lakhs. At a time of financial stringency due to the war, the new bank has rendered invaluable service to the trade of the Bangalore City, and the whole State."

There is a story, Gentlemen, that Bhattoji Deekshit, the great grammarian, whose wife was pining for lack of children, solaced her with the words, "Do not grieve that we have no children. Consider my work "Shabdendu Shekhara" our male child, and "Manjusha" our female child."

Similarly it seems to me that the Bank of Mysore, Krishnaraj Sagara, and Bhadravathy Works, may be considered the children, or the memorials, of that honoured and illustrious son of Mysore, Sir M. Visweswaraya, just as the Shivasamudram Works may be said to be the memorial of Sir K. Sheshadri Iyer, and the Jog Scheme could be said to be the memorial of Pradhanashiromani N. Madhava Rao. Happily Sir M. Visweswaraya has lived to see his Rs. 40 lakh child grow into a Rs. 11 crores 60 lakhs adult.

The Mysore Branch itself has finished just 30 years, and Mr. Mallappa has been its Manager for over a third of that period. During his regime its resources and investments have not merely increased, but multiplied. It has found a new and imposing habitation. It has brought forth a child—the Market Office,— still considered an unwanted child, but we hope that Mr. Mallappa as Deputy Manager will foster that child and help it into manhood.

Gentlemen, it is easy for a Banker to be nice to Depositors. But it is difficult for him to be nice to Borrowers, and later on to be nice also to Defaulters. Amazingly enough, I believe, Mr. Mallappa has been nice to all three of them. And more amazig still, I am told that none of them has let him down, and that there have been no law-suits in his time. I do not know whether the late Pochkhanwalla, or Sir William Hunter, or Montagu Norman, or Dr. Schacht, or Baron Mitsui have done more.

A great American, Robert Ingersoll, asked what he would advice a young man entering on life, observed, "I would say to him, 'Be true to your ideal. Cultivate your heart and brain. Do not care for power, but strive to be useful. If you are successful, if you gain a surplus, use it for the good of others. Make your home a heaven, love your wife, and govern your children by kindness. Be good-natured, cheerful, forgiving and generous. Find out the conditions of happiness; then be wise enough to live in accordance with them. Cultivate intellectual hospitality, express your honest thoughts, love your friends, and be just to your enemies."

Mr. Mallappa's sweet personality seems an embodiment of many of the precepts mentioned above.

On behalf of you all, on behalf of the citizens, on behalf of the Committee of hosts, I convey to him our sincere esteem and warm regard, and invoke the choicest blessings of Heaven on him and his family.

As a small memento of his association with us, I request him to accept this Silver Casket, which I invite our venerable fellow citizen, Rajasevaprasakta A. Subrahmanya Iyer to present to him.

One word more. We have amidst us another guest, Mr. Mallappa's successor in office here, Mr. L. S. V. Ramier. He is not new to Mysore, but an "Old Boy." Like a bird which wanders out to the forests to find its food and returns to its nest in the evening, Mr. Ramier has returned to his home in the evening of his official career. We welcome him to our midst."

Mr. Rajasevaprasakta A. Subrahmanya Iyer then presented a chased Silver Casket to Mr. Mallappa. Mr. C. Narasimhiah, Advocate and ex. M. L. C., then spoke of the qualities of head and heart of Mr. Mallappa, and his services to the public of the city in the banking field.

Mr. Mallappa, replying, said that he felt embarassed by the kindness shown to him and kind things said of him, but the public of Mysore City were ever famed for their hospitality, and the function was but another instance of it rather than anything that he deserved, and that his one aim in service had been to act loyally to the Bank and to be helpful to the public, and if he had thereby rendered any service to the public and won their appreciation, he was grateful for it.

Mr. G. R. Ramiah, offered thanks to all those who had contributed to the success of the function, and with the presentation of garlands and singing of the National Anthem and Cheers to His Highness The Maharaja, the pleasant function terminated.

The Rationalist.

Monday 24-12-1945.

ABOUT CHRISTMAS

When was Christmas Day first observed? Nobody knows the exact date.

We can only say that it was not until more than three hundred and fifty years after the Nativity it commemorates. Why is it on December 25th? Nobody knows that either.

There is neither Biblical nor historical evidence in favour of that day. But it was probably chosen because it was the festal day of pagan Sun-worshippers

The primitive Christians did not celebrate anniversaries of events in the life of their Master. They observed, however, the Jewish Passover, and, though they may have associated the date of the Resurrection with it, Easter was not established as a separate church anniversary until the third century.

But Christmas is unique among the Church festivals. For the early Fathers of the Church not only differed among themselves as to its date but reproved all inquiry on the subject and denounced those who suggested that it should be celebrated. Origen, the distinguished and influential theologian, writing about A D., 245, repudiated the idea of marking Christ's birthday "as if he were a King Pharaoh."

Clement of Alexandria, most learned of these churchmen recorded the speculations as to the date about 200 A D, and condemned them all as superstitions Some, he said, ascribed Christ's birthday to May 20th, others to April 19th or 20th. He himself thought it was November 17th 3 B.C. A Latin tract of A D 243 stated "by private revelation" that it was known to be May 28th.

None of these inquirers referred to December 25th., and yet the Christians of Rome arbitrarily adopted that date shortly after A.D. 354. Dr. Inge and other distinguished authorities are now inclined to believe that they did this because it had been until then, the great festival of the worshippers of Mithras, whose religion had come to Rome from the East rather earlier than Christianity, and had been its rival for centuries.

FESTIVAL OF THE SUN

Sun worship was intermingled with this Mithraic cult, and of course, December 25th. was their day of rejoicing, because it marks the beginning of the sun's return to the northern latitudes It was also a festal day for many pagans of the north. The venerable Bede noted that the Britons had celebrated it in pre-Christian times.

With the spread of Christianity in the fourth century Mithraism had lost favour with the Roman emperors, and its festivals were forbidden. Whereupon the churchmen, in all probability, seized upon its great day as one of rejoicing and thanksgiving for the birth of the Saviour; just as the King's birth day is observed officially, with no regard to the actual date of his birth. That is the most rational way of accounting for their bold innovation.

All the great churches of the Eastern Empire at once denounced this innovation as the rankest heresy, and it was not generally adopted till nearly a hundred years later. Towards the end of the fourth century Honorius, Emperor of the Western Empire, went to Constantinople and there discussed this dispute between the churches with his brother Arcadius, Emperor of the East, and their mother.

The Patriarchs of Jerusalem, Antioch, and Alexandria accepted it between A D 398-401. In Rome, in A D 400, its importance was officially emphasized by its being included with Epiphany and Easter as one of the three feasts on which theatres had to be closed. And in the meantime the pagan pontiffs and augurs had been deprived of their honoured offices and emoluments; their statues and images of the ancient gods had been destroyed, and many of the splendid temples of antiquity demolished by the Christians.

So the custom of celebrating Christmas on a day originally inaugurated by sun worshippers, gradually became an integral feature of Church teaching; and in the succeeding Dark and Middle Ages the man who dared to question the literal accuracy of this teaching would have been promptly condemned as a heretic.

AN ENGLISH FATHER XMAS

Crippled Thomas Kane, of Church Street, Edgware Road, finds more real happiness at Christmas than many a multi-millionaire. All through the year he makes the most delightful dolls' houses which he sells to the poor in the neighbourhood, almost at cost. If they cannot pay cash, he takes instalments and never refuses a needy parent, no matter how microscopic each payment may be. He started his great work about ten years ago when he saw two toddlers pretending that an old box was a dolls' house. He was so touched that he made and gave them a real dolls' house the next Christmas, and their immense happiness made him continue. His building programme begins as soon as Christmas is over, and every nook and cranny of his home is filled with dolls' houses by the time the next one looms in sight. He spends Christmas Day in an almost empty house, and is probably the only person who derives pleasure from doing so.

To those who have sent us Greetings, to our Subscribers, Contributors, Readers, and their dependents, we convey the Best Wishes of the Season!

We hope that much prosperity and happiness will come to them during the New Year!

Editor.

"HEAVY COLD"

(Continued from last issue).

Don't suppress a sneeze. This generates pressures in your nasal passages. Whole divisions of cold virus may be forced into the aforementioned inner ducts, tubes, or cavities. Relax, open your mouth, and—masking your face with a shield—let the sneeze come freely and loudly.

But your first duty to yourself, your family, your fellow-citizens, and your over-worked doctor, is to go to bed resolutely as soon as possible after you discover your cold, and stay there twenty-four hours, taking two or three hot drinks, keeping warm with an extra blanket and hot-water bottle or bed-socks. If your cold is a mild one, it should be cured then.

What happens when you catch cold is that the germs, entering by nose or mouth, or being already present as a vicious Fifth Column, launch a blitz stab. Your protective germ troops hastily move to defend their fortress, your body. If the assault troops meet weak defences, they get well into the defence zone, and your cold develops, and hangs on.

You must give your defence forces maximum support. They need all the blood supply you have to spare. That's why you should rest, warm and relaxed. Your blood pump, muscles, sinews, nerves, stomach, then make only minimum demands on your vital forces.

All your surplus vital forces go to nourish and sustain the anti-cold army. This army, having met the blitz stab, must move from defence to offence, proceed to a counter-blitz, and totally destroy the germ aggressors, before your cold is cured.

If your cold persists, don't fool with it. Stay in bed. The third day may find the decisive stage of the battle being fought. Your resistance forces are at their weakest—they will rally later, if your health is good—and strong germ formations may find a soft spot, and infiltrate through your nose and throat defence zones, into country beyond.

They may invade the bony cavities which communicate with your nasal passages, and you will get sinusitis, a painful and protracted malady, which may need a pus-draining operation, or become chronic and cause arthritis and joint inflammation.

They may penetrate to the Eustachian tubes, the tiny ducts linking the back of the nose with inner ear; and you will get otitis, which can cause deafness. They may get into the mastoid, the bony cavity behind the ear, and you will get mastoiditis, which can be nasty; or they may get into the lung, and you will go down with pneumonia.

And it all began with a cold blitz, which was not promptly and effectively counter-blitzed.

Science and all the wit of the doctors have not conquered the ordinary cold. Now you know pretty well as much about the subject as anyone else, including the experts. You also know the main implications of this passing survey—that you, yourself, can do quite a lot to scotch one of mankind's most common-place and disruptive scourges.

P. F.

PRINTING *in English, Canarese, Tamil, Telugu, and Sanskrit.*

POSTERS, LETTER-HEADS AND BOOK-WORK.

THE MANAGER,

Charges Moderate.

CORONATION PRESS,

CHAMARAJA ROAD, MYSORE.

"POLITICS PHILOSOPHY, & PHANTASY"

G. R. JOSYER,

M.A. HONS., F.R.E.S.
MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.,
HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
FELLOW, MYSORE UNIVERSITY, 1928-39,
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA;
EDITOR "RATIONALIST."

BOOK I. POLITICS:

1. Mysore and The Government of India. 2. Rejoinder to criticisms on the above. 3. The Story of the Subsidy. 4. The Cauvery Agreement. 5. Letter to The Secretary of State for India. 6. Native States in the Coming India. 7. The Indian States' Committee. 8. Indian States' Subjects' Conference. 9. H. H. Sri Krishnaraja Wadiyar IV, Silver Jubilee. 10. Mysore's Trade Balance. 11. The Gold Mines and Trade Balance. 12. Commerce in Mysore State. 13. Mysore Administration: The work before the new Dewan. 14. Dasara, the Royal Festival of India. 15. Maharani Lakshammanni. 16. Japan's Rise and Mysore. 17. The Use of History to an Administrator. 18. Two Ideals, Peace and war. 19. Land Mortgage Banking and State Aid. 20. Village Panchayats and Nation Building. 21. Mysore for Mysoreans 22. Are you Brahmins? 23. The Brahmins at last. 24. The Blue Book Journal and Seemless Measures. 25. The Mysore University. 26. Official Changes. 27. Mysore Women and Vernacular Education.

BOOK II. PHILOSOPHY:

28. Some Systems of Hindu Philosophy, a Caustic Survey. 29. Ramanuja, the Apostle of Devotionism. 30. The Vanity of Earthly Power. 31. Spiritual Regeneration and world Reconstruction. 32. Veerashaivism, its Antiquity and greatness. 33. The Science of Astronomy, or Jyotisha, an entrancing Study. 34. Ramanuja and Shankara. 35. Hindu Lady Savants. 36. Sravanabelgola, Sacred place of the Jains

BOOK III. PHANTASY:

37. Flowers. 38. The Woman of 1950. 39. Confessions of a Delila. 40. Mysore, a description. 41. My Tour from Home to College. 42. The Deserted Cat. 43. An Apology for failure. 44. Public Spirit. 45. Human age. 46. What is Greatness I. 47. A Journalist. 48. The Power of the Press. 49. What is greatness II. 50. Meanness. 51. Revenge. 52. Youth, Some Fallacies and some Precepts. 53. A Pilgrim's Progress. 54. Fine Arts. 55. Some Life Sketches and Pen Pictures: 1. Mahatma Gandhi. 2. Rai Bahadur A. Narasimhaiyengar. 3 V. N. Narasimhaiyengar. 4. M. Venkatakrishnayya. 5. Sirdar M. Kantaraj Urs. 6. Sir Mirza M. Ismail. 7. Sir C. Y. Chintamani. 8. P. Raghavendra Rao. 9. K. S. Chendrasekhara Iyer. 10. Mir Humza Hussain. 11. M. A. Narayana Iyengar. 12. R. A. Srinivasa Iyengar. 13. The Problem of Wealth.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net.

CORONATION PRESS,
CHAMARAJA ROAD, **MYSORE.**

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 8-0-0

Copies can be had either from
The Author
Balepet, Bangalore City,

Or

THE CORONATION PRESS
Chamaraja Road, Mysore.

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M. 4559

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 16] MONDAY 31—12—1945 [PRICE 0—1—6

The Mysore Silk Filatures, Ltd

T. NARASIPUR.

MANUFACTURERS OF

PURE HIGH GRADE MYSORE FILATURE RAW SILK IN ALL SIZES.

FACTORIES AT

T. Narasipur, Mysore, Sidlaghatta, Santhemarahalli, Kuderu, Mamballi and Chamarajanagar.

UNRIVALLED FOR STRENGTH AND DURABILITY

NOTED FOR LUSTRE AND BEAUTY

Awarded Gold Medal at the Mysore Dasara Exhibition 1938.

OUR RENOWNED CHAMUNDI CHOP SILK A SPECIALITY.

For further particulars please write to—

The Managing Agents, The Mysore Silk Filatures Limited,

T. NARSIPUR. (Mysore District).

GREED, CRIME, INTRIGUE, WASTE

Modern war is sustained by a microscopic chain of carbon atoms, to each of which cling two hydrogen atoms. The resultant molecule, swarming, makes up the substance we call oil. And oil feeds and lubricates the machines, man's robot horde.

How man uses his robot horde is a matter for his own will and conscience. I am concerned here with oil. If you haven't done some thinking about it, you might start now, if only because its tale so far has largely been one of greed, crime, intrigue, waste, and blood, without parallel in history.

About the time that an Austrian midwife was assisting the Schickelgruber girl to deliver her male child, Alois, who fifty years later was to sire the devil's child, Adolf, surnamed Hitler, men in the American backwoods were selling petroleum as horse medicine. It seemed to have no other use or market.

Men depended then for power on coal wind, and horse-muscles. But scientists and financiers had become interested in the lighting problem. Petroleum, found as a scum on water, was investigated, Lo! it could be broken down into a thin oil, paraffin, which provided light and heat.

This was approximately the situation when, one day in 1860 a group of American business-men gathered for an auction in Cleveland. An oil business was up for sale. "Thirty thousand dollars, Forty."

A thin, tall young man, mask faced, stony-eyed, bid fifty. The bidding went on, touched seventy-five. John D Rockefeller, 22, a Cleveland commission man, had acquired his first oil business.

He was thinking of big profits in the monopoly of paraffin, as a cheap illuminating oil. The internal combustion engine lay round a far corner of the future. Rockefeller's cold basilisk eye did not glimpse it.

Nor did the mechanics and engineers, until scientists, investigating oil, discovered that it could be broken down in refineries to provide a lighter and much more inflammable spirit than paraffin.

This stuff, petrol, you mixed with air, compressed in a metal cylinder, touched with a hot spark, and, behold, it exploded with such force that it would drive a piston down and revolve an attached crankshaft.

An alternative to steam: no doubt about it.

Immediately ingenious mechanics began to work on a suitable engine. One day in 1894 a strange vehicle like a horseless buggy went banging down the road. The great American motor-car flood had begun to flow! Five years later, a little group of local business men collected round young Ford's motor, listened to his arguments.

"It is not a gamble; it is sound business." "I have saved fifteen thousand dollars. I will kick it all in. We will need a hundred and twenty thousand."

The first Ford motor-car manufacturing company was organised. It grew until, 21 years later, Ford had to pay £8,000,000 for shares which the owner had originally acquired for £500!

Rockefeller, long ago a millionaire, sat down at his desk in the Standard Oil Company's headquarters in New York, and looked at the calendar. 1896. He was 57, America's richest man. He counted his fortune: £40,000,000, accumulated in 30 years. He had absorbed or knocked out all his competitors, gained control of the American oil-refining industry, gone into other ventures.

"I want to live to be a hundred," he whispered. "I must retire, avoid strain, let oil work for me."

Rockefeller's office never saw him again; but the oil tide, rising ever higher, washed gold into his private treasury in an ever-increasing flood, until he was the world's richest man, and could give away a hundred millions, two hundreds, five hundred, and think nothing of it!

Now other men, mostly of Oriental origin, saw the money to be made in extracting and selling the life-blood of the new motor robots. The United States was off their beat, but in the British, Dutch, and Russian empires, and down in the Arab and Persian lands, great black oceans of oil lay deep under the earth. Fierce struggles developed between rival groups for control of the new oil El Dorados.

Robert Nobel, son of Emmanuel Nobel, who perfected the torpedo, opened up the Baku field, one of the world's oldest. He was helped by his brother Alfred, who was making money manufacturing dynamite and nitro-glycerine in America.

(To be continued)

SEVENTH ALL-INDIA SURGEONS' CONFERENCE

Opening Speech of Dr. T C. M. Royan, M.D., at the Seventh Conference of All-India Surgeons held in the Jagannmohan Palace, Mysore, on the 27th inst.

Ladies and Gentlemen,

"It is my great privilege this morning to convey a message from His Highness the Maharaja of Mysore to the delegates and members of the Association of Surgeons of India. The message runs:

"I have great pleasure in welcoming to Mysore the members of the Association of the Surgeons of India to their Seventh Annual Conference. I hope the members will find their brief stay in this City, pleasant and interesting.

Consisting, as it does, of eminent Surgeons from all parts of India, the Conference of the Association will provide valuable opportunities for exchange of ideas on the science and art of Surgery. This is particularly important at the present moment when the rapid progress in the sphere of Surgical procedures made during the war has to be assessed, and I have no doubt this will form a great part of your deliberations at the Conference.

I am glad to see that a full consideration and discussion of these and other matters is greatly helped by your practice of choosing subjects two years in advance, and that the monthly journal of the Association serves a useful purpose in making the results of your discussions available to a wider circle.

I wish the Conference success in its proceedings."

To this message I wish to add hearty welcome to you on behalf of His Highness's Government and the people of Mysore.

I shall not attempt the difficult task of outlining the nature or the scope of your deliberations or of indicating the value of their outcome. But of this I am sure that our own Surgeons in Mysore will feel all the keener and better for the stimulating contact they have had with great minds during this Conference, and our young men of the University Medical College will have throughout their future professional careers, the benefit of the inspiration that your visit to this place has imparted. It is my hope too that this occasion will offer increased opportunities for Surgeons from different parts of this great country to know one another better and to exchange thoughts pertaining to matters of surgical experience.

This will, I believe, be the first Conference of Surgeons in India after the cessation of the War; and if one considers the momentous discoveries made under the compelling urge of war in the nature of radio electricity, nuclear physics and allied sciences, one cannot resist the feeling that this Conference of distinguished and representative Surgeons of India at Mysore marks the beginning of a new era in the advancement of the art of Surgery in India.

Ladies and Gentlemen, many of you have come here from distant places at very great personal inconvenience and it is my earnest hope that you will feel yourselves at home and enjoy your visit. This beautiful City and its neighbourhood abound in places of historical and cultural interest, and I trust that in the midst of your labours you will find time to include some of these in your itinerary."

The Rationalist.

Monday 31-12-1945.

SURGEONS' CONFERENCE

The Seventh Annual Conference of the Surgeons of India was held in Mysore during the Xmas week. The invitation issued in connection with it barely stated that Dr. T. C. M Royan, Minister of Health, had kindly consented to inaugurate the Conference.

The public are accustomed to All-India Conferences being opened by Provincial Governors or Rulers of the States in which they are held, as a tribute to the Branch of Learning concerned, and as a courtesy to the men of learning and eminence who foregather therein

In the present case, judging from the tenor of the invitation it was more like a local Conference of Sub-Assistant Surgeons, under the patronage of the Minister.

Apropos Sub-Assistant Surgeons, it is some time since we noted a Government Order sanctioning a revised scale of pay and slightly bettering the prospects of the senior-most among them. What time does a Departmental Head require to give effect to a Government order?

When Dr. Monteiro,—the spelling is correct. the rule "I before e except after c" does not apply here,—when Dr. Monteiro, Dental Surgeon, was appointed Senior Surgeon, we thought that the appointment of a fair-minded young man would mean an energetic administration of the Department. Are we to assume that he is young, and also inexperienced, and therefore takes a long time to give effect to a Government order, even when his administrative responsibilities have been reduced nearly by half? We say it with hesitation, but we almost hear him muttering, "This bloke seems to be one-eyed. He cavils at me, while he is blind to a very senior colleague of mine, the Sanitary Commissioner, who also has not yet given effect to a Government order reorganising his Department." We may inform him in reply that in the latter case, there seems to be a conflict between two forces, the forces of good and evil, whether the Government order and administrative ethics should prevail, or whether his own ill-based antipathies should have free play. Does Dr. Monteiro want us to think that that is the case in his own Department also? We hope not.

Returning to the Surgeons' Conference, we think that the primary *motif* in an All-India Conference invitation should be the Conference itself, and then the personality of the Opener and the President. In the present case the invitation featured the Opener, the Conference was mentioned next, and there was no mention of the President.

There is a story that at a reception in an English Mansion, when Dinner was announced, the chief guest, a Duke, hesitated to take precedence over another who looked distinguished and stood immediately next, where-upon the host said, "Please proceed,

Your Grace. He is only a poet." The poet exclaimed, "Since our respective ranks have been announced I shall take precedence," and passed in. The wording of the invitation reminds us of the story.

And after all the Minister did not arrive to open the Conference. Some one has said,—why some one, King of France, Louis XVIII, has said, "Punctuality is the politeness of Kings." It is no less true of persons who open or preside over important Conferences.

Let it not be supposed that we wish to disparage the Minister of Health. Years ago we used to pass on Minto Hospital Road, a smart figure in hat and serge suit, cigar and walking stick, on his way to a Violet Ray Therapy clinic, having succeeded to the practice of a brother untimely deceased, Dr. Rajaratnam. It is twenty-five years ago now, and he has retired into a Ministership. Like Napoleon's soldier having a Marshal's baton in his knapsack, it is good to see a citizen of Mysore having a Ministership in his pocket. We have no projudices in the matter.

Our observations are guided by the thought that there is a correct way of doing things, and there is a wrong way, and that we in Mysore should earn the esteem of the world by doing things in the correct way. A work of Laurence Stern, the English author, begins with the remark. "They order, said I, this matter better in France." From that view we are forced to remark that the way in which the Conference was inaugurated was not exactly the correct way.

(*To be continued*) *Editor.*

AN AMERICAN SANTA

Every Christmas morning since 1917 the store of I. Rude, of Dallas, Texas, has opened punctually at nine. But not for ordinary trade. All night the store assistants labour making up packages and stacking them on shelves and counters, and in the morning the poor people of the town flock in and help themselves to three, four or five articles. The assistants give their labour free, and the record number of people served so far is 12,000. Mr. Rude hopes to exceed this shortly. He acts as Santa because he once suffered dire poverty, and at the age of three was an orphan and a public charge. As soon as he was able he migrated to the States where he made several fortunes, but gave them all away. Those who seek his help on Christmas or any other day need no credentials. He assists both Gentiles and Jews freely, and though he gets bitten sometimes, he feels that having served the deserving makes even occasional ingratitude worth while.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 a month.
		,, 25 per insertion.
Half Page	...	,, 15 ,,
Quarter Page	...	,, 8 ,,

The Manager,
"RATIONALIST"
Chamaraja Road. Mysore.

TANSEN

(by Mr. B. M. Gopala Rao, B.A, Hons, B T.,
Department of Public Instruction, Mysore.)

It is a well-known fact that the reign of Chandragupta Vikramaditya was distinguished by the presence in his Court of a group of nine immortal poets called the Navaratnas or nine Jewels. Likewise, the Court of Akbar contained a group of nine persons called the Navaratnas. They were the nine intimate friends of Akbar, among whom was numbered Tansen, the celebrated musician.

Of the early life of Tansen, little is known except that he was a Brahmin by birth and a native of Gwalior where he received instruction in music. He is said to have been a pupil of one Haridas Swami. Adali or Muhammad Shah Adil, one of the successors of Sher Shah and the last of the Sur Kings, is also reputed to have been his musical preceptor. Sur Das, the famous devotee of Sri Krishna, is said to have been a close friend of Tansen.

In the days before Akbar, Ibrahim Sur had attempted without success to prevail upon Tansen to come to Agra. In the early years of Akbar's reign, the fame of Tansen reached the Emperor's ears and he decided to get him to his court. Moreover, Akbar had heard a rumour that the gifted musician contemplated going into retirement. Therefore, the Emperor sent, in the 7th year of his reign Jalaludin Qurchi to Bhath (Riwa) to persuade Tansen to come to Agra. Ramchand, the ruler of Bhath and generous patron of Tansen, had no choice left to him but to comply with Akbar's demand. He, therefore, sent his favourite with his musical instruments. Besides this most precious of gifts, the Raja sent some elephants and jewels for the Emperor's acceptance. Tansen came to the court of Akbar about the year 1562. On the occasion of his first performance at the court, Tansen received from the delighted Emperor a munificent gift of two lakhs of Rupees.

Tansen remained with Akbar for the remainder of his life and won the esteem and affection of the Emperor by his upright nature and agreeable disposition. He is believed to have become a convert to Islam and was given the title of Mirza. He died in the 34th year of Akbar's reign, late in 1589, and was buried in the Muslim holy ground at Gwalior. The place where he lies buried is described thus: "The tomb of Tansen is a small open building, 22 feet square, supported on 12 pillars, with four central pillars surrounding the sarcophagus. It is situated close to the south-west corner of the large tomb (of the saint Muhammad Ghaus.)....The tomb is still visited by musicians, but the fame of the tomb is quite eclipsed by that of the neighbouring tamarind tree which over-shadows it, as a superstitious notion prevails that the chewing of its leaves will give an extraordinary melody to the voice. This was religiously believed by dancing girls. So strong was the belief that the original tree died from the continual stripping of its leaves, and the present tree is only a degenerate seedling of the true melody-giving tamarind."

Tansen was the chief musician of Akbar's court which contained numerous professors of this art. Among them were Hindus, Iranis, Turanis and Kashmiris. There were also some women musicians. The court musicians were divided into seven batches, one for each day in the week. There were 36 principal musicians and Tantarang Khan, son of Tansen, was one of them.

The contemporaries of Tansen have unanimously acclaimed him as the greatest musician of the age. Abul Fazl says of him: "A singer like him has not been in India for the last thousand years." Jahangir, the son

and successor of Akbar, is equally lavish in his praise of the talented singer. He says in his Memoirs: "Tansen Kalawant was without a rival in my father's service. In fact, there has been no singer like him in any time or age."

Most of Tansen's compositions, it is said, are written in Akbar's name and that his songs are sung by the people in all parts of Hindusthan. Abul Fazl credits Tansen with having introduced 'great developments into his art.' But, according to Fox Strangways, Hindu musicians take a contrary view and hold him guilty of falsifying the traditional Ragas, two of which, Hindol and Megh, have disappered since his time. Such critics, it is further said, hold that the influence of Tansen was harmful to the musical science of India. V. A. Smith inclines to the same view and states that Tansen may have violated the traditional Hindu canons in order to modernise his art by making changes to suit Muslim tastes. Whatever may be the opinion of professional critics, it is an undeniable fact that Tansen has left behind him an immortal name and has made for himself an enduring place in the hearts of his countrymen.

AUTHORITIES CONSULTED.

1. Ain-i-Akbari—Ed. by Blochmann.
2. Akbarnama.—Vol. II. Translated by H. Beveridge.
3. Memoirs of Jahangir—Rodgers and Beveridge.
4. Archæological Survey Report—Vol. II. 1871—Alexander Cunningham.
5. Sleeman's Rambles and Recollections of an Indian Official—Ed. by V. A. Smith.
6. Akbar the Great Mogul—V. A. Smith.
7. The Music of Hindustan—Fox Strangways.

SOME NOTABLE BOOKS.

1. SELECTIONS FROM INGERSOLL—

By Ram Gopal, Bar-at-Law. A Great Book, containing 1000 pages of the cream of Ingersoll's writings and speeches.

"In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled."

Popular Edition ... Rs. 5—0—0
Library Edition ... „ 6—0—0

2. SOCIOLOGY—

By RamGopal, Bar-at-Law, and G. R. Josyer, M.A., F.R.E.S.

Dr. Sir J. C. Bose, Kt., F.R.S.—"A most interesting work."

Prof. Jadunath Sarkar, C.I.E.—"An immense amount of information has been compressed into it, much of which is unknown to our average countrymen."

Dr. Sir Radhakrishnan—"Excellent little book highly useful to students

Dr. C. R. Reddy—"Excellent little book. A helpful volume on a very comprehensive subject."

Harvey E. Fisk, Wall Street, New York—"I have rarely read a book with more interest than your Sociology."

Approved by Andhra University—

As a text on Sociology for B.A.

The Department of Public Instruction, Bombay Prey, **For inclusion in Teachers' Libraries in Schools.**

The Department of Public Instruction, Central Provinces, **As a prize Book and for Libraries in all Schools.**

The Educational Department, Baroda, **For Libraries.**

The Educational Department, Mysore, **For Libraries of High and Normal Schools.**

Price Rs. 2.

TIPPU SULTAN from a contemporary memoir.

By G. R. JOSYER, M.A., F.R.E.S., F.M.U.

A brilliant word-picture of the maligned ruler of South India. 0-6-0

PROBLEM OF WEALTH.

By G. R. JOSYER. M.A., F.R.E.S., F.M.U. 0-2-0

"I must first of all pay [illegible] English! Your style is admirable, sentences, and striking. It invites a willing perusal. This is the first requisite of a popular author."

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS.

"... The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the decisions delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clare proposition of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law..."

'The Bombay Law Reporter,' Bombay.

"... The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate..."

'The Madras Law Journal', Madras.

"... It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the conclusions reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State."

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,

Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 3-0-0

Copies can be had either from
The Author
Balepet, Bangalore City,

Or

THE CORONATION PRESS
Chamaraja Road, Mysore.

Printed at the Coronation Press, 876, Chamaraja Road, Mysore, and Published by G. R. JOSYER.